The Churchman.

REV. WILLIAM WALTON, A.M., EDITOR.
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AT NO. 12 JOHN-STREET.

Daily Public Worship.

☞ PUBLIC WORSHIP Is celebrated every week-day, in this city, and Brooklyn, as follows:

In TRINITY CHURCH, ... At 9 A. M. and 3 P. M.
" ST. LUKE'S " . . . . . . 8 "
4 P. M. on Fridays.
" CHURCH OF THE ANNUNCIATION, . 8½ " " 4 "
" " " HOLY COMMUNION, . 8 " " 6 "
On Fridays, evening Prayer, with Lecture, at 7½ "
Also a lecture on Wednesdays, during Lent, at 6 "
And on Saints' Days, a second service, Lecture and Offertory, at 11 A. M.
" EMMANUEL CHURCH, ... 9 A. M. and 5 P. M.
" CHURCH OF THE HOLY APOSTLES, . . 9 "
" GRACE CHURCH BROOKLYN HEIGHTS, 9 " " 5 "

Calendar for March.

24. Sunday next before Easter.
25. Monday before Easter. The Annunciation of the blessed Virgin Mary.
26. Tuesday before Easter.
27. Wednesday " "
28. Thursday " "
29. GOOD FRIDAY. [Proper Psalms instead of Psalms for the day.]
30. Easter Even.
31. EASTER DAY. [Proper Anthems, printed immediately before the Collect, instead of "*Venite Exultemus.*" Proper Psalms instead of Psalms for the day.

APRIL.

1. Monday in Easter Week.
2. Tuesday " "
7. First Sunday after Easter.
14. Second Sunday after Easter.
21. Third Sunday after Easter.
25. St. Mark the Evangelist.
28. Fourth Sunday after Easter.

Poetry.

For the Churchman.

The Annunciation.

I.

Turn, Gabriel, turn
From realms of light sublime,
Where spirits blend and burn
Before the Eternal throne;
And o'er the radiant clime
God reigns alone,
In uncreated brightness shrouded:
Turn,
And descend to earth beclouded,
Nor let thy wings of fire
Pause while they bear thee through the fields of air,
Though mightier worlds and higher
Woo thee to tarry in their precincts fair.
As the red bolt from the sky,
As the comet on his path,
Rejoicing seraph, fly,
Be love more swift than wrath.
Yes! thou art denizen of Heav'n,
And stand'st within the veil,
And where thou show'st thy face
Material fires wax pale
Prince of a deathless race!
Yet mighty as thou art
From God thou liv'st apart,
Nor unto thee is giv'n,
Though high, indwelling Deity.
Descend! it will not be humility to bend
Where God, thy God, his sorrowing way shall wend:
Beneath thee lies
A nature that shall rise,
By love's mysterious pow'r, above the skies,
Dominions, princedoms, thrones,
Empires, archieries
To it made subject, and the flaming zones
That gird creation:
Thou shalt cast thy crown
Before it, in meek adoration,
And in a Man thy great Creator own.
Thy nature takes He not but Abraham's seed,
Exalting loveliness and purging sin,
Imparting strength Divine to human need,
And rend'ring feeble hearts all pure within.

II.

Lo where the Judean maid in silence kneels,!
Conversing meekly with her heart and Heav'n,
The world shut out her depth of woe she feels,
And meekly prays to have her sins forgiv'n.
The air grows bright around her—daylight yields
To an o'erpow'ring splendor not of earth;
Yet whilst with drooping head her sight she shields,
Fear is as distant as ungodly mirth.
'Tis like the death hour of some sainted soul
That long hath dwelt by faith in worlds unseen,
And calmly views the shadows backward roll,
And Eden's long'd for radiance supervene.
"Hail," thou that art highly favor'd, 'tis God's high behest
That thou in earth and heav'n should'st aye be called blest.
All hail!
Mother of God, mysterious mortal, hail!
Now pangs before unknown
Distract the virgin's heart,
For purest worth will aye disown
Aught save the lowliest part;
And little dreamt that gentle breast
Of ere deserving such behest.
But while the words of Heavenly promise flow,
Sweet peace succeeds and faith's unearthly glow,
And the pure spirit rises to its lot,
All save its own humility forgot.
No shade of doubt disturbs the unworldly heart,
No earth-born triumph bids those tears to start,
But meek submission to God's sacred word,
Fills and enfolds the handmaid of the Lord.
Servant of Christ, if thou wouldst seek to share
God's priceless love, angelic spirits care,
Be thine the lowly heart, the faith serene,
Once shewn by her the youthful Nazerene:
He who abhorr'd not Mary's Virgin breast,
In each unsullied soul still takes His rest,
There bids His deep abiding peace to reign.
And pours His life-blood thro' each swelling vein.

Waddington. J. H. H.

Selected Matter.

The Vicar of Leeds.

To the Editor of the Guardian:

SIR,—I have been informed by various correspondents, some of them anonymous, that the following paragraph has been going the round of the country newspapers:

"THE REV. DR. HOOK.—It is currently reported that this divine has seceded from the Tractarian and High Church parties, with whose proceedings he has for some time past, expressed great dissatisfaction, and to have professed himself a convert to the doctrine of 'Justification by Faith only,' in opposition to the Tractarian and Romanistic view of 'Justification by inherent righteousness,' as set forth in the works of the writers of the Oxford School."—*Atlas*

As this statement, if uncontradicted or unexplained, may cause perplexity and annoyance to those who, in parishes where I have formerly labored, have profited under my ministry, I ask your permission, through your journal, to assure my friends that if ever I was a High Churchman I am so still, for my principles are unchanged, and I believe unchangeable.

The writer of the paragraph evidently grounds his observations upon a pamphlet I have lately published, on the *Nonentity of Romish Saints*, and is not aware that I have been accustomed for nearly thirty years to write as strongly against the heresies of Romanism as I have done in the work alluded to.

When the writer asserts that I am a 'convert' to the doctrine of justification by faith, he is unintentionally guilty of an act of injustice, because the assertion implies that I once held the opposite doctrine of justification by inherent righteousness. He might, with equal propriety, have asserted that I am a 'convert' to the doctrine of Baptismal Regeneration, because I have affirmed that doctrine in the pamphlet referred to; or that I am a 'convert' to the keeping of saints' days, or to ritual observances, both of which are in the same publication defended. At the end of the pamphlet may be seen an advertisement of works 'on the same subject by the same author,'' which may convince my friends that I am not conscious of having receded from my former principles or opinions. In a volume of sermons on various subjects, published in 1841, the writer will find, at page 376, a sermon on Faith, Hope, and Charity, in which the doctrine of justification by faith only is stated as strongly, and almost in the same words, as in my pamphlet, and that sermon had been preached, and even published, as a tract at an earlier period. In my pamphlet I carefully quote the High Church divines who have been my guide, such as Andrews, Hooker, Waterland, and others. And as, like those great divines, I take for my authority, next to the Bible, the Formularies of the Church of England, by which I test the orthodoxy or heterodoxy of the Fathers themselves, it might be inferred by charity that I hold that doctrine of justification by faith only which is so powerfully enforced in the Homilies on the salvation of man, and of which the Church of England asserts that 'whosoever denieth it, is not to be accounted for a Christian man, nor for a setterforth of God's glory: but for an adversary of Christ and His Gospel;' and that, on the other hand, I should repudiate the doctrine of justification by inherent righteousness, to affirm which the Church of England declares that 'it is the greatest arrogancy and presumption of man that Anti-Christ can set up against God.''

I am not conscious of having changed a single principle during the last thirty years; but, on the contrary, I am only more confirmed in my admiration of the principles of the English Reformation, and more persuaded that the Church of England 'is the purest and best reformed church in Christendom.'

For asserting this I have been called a High Churchman; and I assert it still. As far as the Church of England goes, I will go; but not a step further. Neither will I intentionally come short of her requirements.

I have not left any old party, and certainly I have not united myself to any new party. I am where I was when many of those who now are very severe in their censures of me found me; and where I intend, by the grace of God, to remain.

When some of them who now are leaders among the Romanizers, whom the writer of the paragraph designates as Tractarians, were in the depths of ultra-Protestantism, and were discontented with the Church of England for not being sufficiently Protestant; when some of them were vindicating the Rationalists of Germany, and others were treading in the steps of the Puritans, though I respected them for their virtues, I did not agree with them in their principles, and by some of them I was regarded as a bigot.

When they changed these principles, and accepted the English Reformation; defending it, as they did, in the earlier volumes of the *Tracts for the Times*; when they walked in the middle way, and in escaping from ultra-Protestantism protested against the heresies of Romanism, I rejoiced in their alliance, and did not shrink from my share of the obloquy they incurred.

But when I now find them calumniators of the Church of England, and vindicators of the Church of Rome, palliating the vices of the Romish system, and magnifying the deficiencies of the Church of England; sneering at everything Anglican, and admiring everything Romish; students of the breviary and missal; disciples of the schoolmen; converts to mediævalism; insinuating Romish sentiments; circulating and republishing Romish works; introducing Romish practices in their private, and infusing a Romish tone in their public devotions; introducing the Romish confessional, enjoining Romish penances adopting Romish prostrations; recommending Romish litanies; muttering the Romish Shibboleth, and rejoicing in the cant of Romish fanaticism; assuming sometimes the garb of the Romish priesthood, and venerating without imitating their celibacy; defending Romish miracles, and receiving as true the lying legends of Rome; almost adoring Romish saints, and complaining that we have had no saints in England since we purified our Church; explaining away the idolatry and pining for the Mariolatry of the Church of Rome; vituperating the English Reformation, and receiving for the truth the false doctrines of the Council of Trent; when I find them whispering in the ears of credulous ignorance in high places, as well as in low, that the two churches are in principle the same; when they who were once in the pit on the one side of the wall, have now tumbled over on the other side, and have fallen into 'a lower deep still gaping to devour them,' I conceive that I am bound as a High Churchman to remain stationary, and not to follow them in their down-falling. I believe it to be incumbent upon every High Churchman to declare plainly that it is not merely in detail, that it is not merely in the application of our principles, but in our principles themselves, that we differ from the Church of Rome, and that no man can secede to Rome, the system of which is opposed to the truth as it is in Jesus, without placing his soul in peril, and risking his salvation.

I have endeavored and shall continue to endeavor to show that the different views taken of the great doctrine of justification by the two churches must inevitably lead to this conclusion.

Our Reformers saw this, and took their ground accordingly. Later divines, not in immediate controversy with Rome, but contending against Antinomianism, have, I am aware, sometimes admitted, while they still held our own doctrine, that the dispute is merely a verbal one. I believe that in this admission they were wrong, and the circumstances of the times require us to take our stand on the same position as that which our Reformers assumed. For it has been accurately observed by a layman who will, I hope, favor us with other theological works, that "a man may talk of the errors and superstitions of the Church of Rome, and yet be led to think all such objections counterbalanced by the advantages of unity or something else; and if he does think so, there is no argument by which he can be convinced that it is not the duty of the smaller body of Protestants to join the larger body of Rome." We must show that there is a vital difference in our fundamental principles, and that a church holding the principles of the Church of Rome, is destined from the sure word of prophecy "not to be the center of unity, but to be cut off and consumed, and the smoke of it to go up for ever."*

It is sometimes asked why we should be continually attacking the Church of Rome?

When this question is put to us, I admire the subtlety, but not the candor of the querist.

It is not against *Romanists* but against *Romanizers* that we write; against those who are doing the work of the Church of Rome while eating the bread of the Church of England. To these we will put the opposite question—"Why are you always defending the Church of Rome? why are you propagating Romanism, and condemning the Church of England? When you cease to propagate Romanism, then we will take into consideration the propriety of not writing against it!

Long as this letter is, I must intrude upon your kindness in affording it space in your columns a little further that I may observe that the title of my pamphlet, the *Nonentity of Romish Saints*, has led to some misapprehension on the part of those who have read the title only. What I undertake to show is, that there can be no saints in the Romish sense of the word. I do not deny that there can be any good men, in spite of its heresy, schism and idolatry, in the Church of Rome. There are many who are only deserving of the greater admiration from the very circumstance of their having led good lives under so corrupt a system.

In this respect, what I complain of is one-sidedness. Charles Boromeo was, we believe, a good man; so was Charles Wesley. Both of them are considered by High Churchmen to have been partially in error. If you call Charles Boromeo a saint, why not call Charles Wesley a saint? Both were holy men. Canonise both, or neither. If Charles Boromeo lived a godly life, so undoubtedly did Charles Wesley. It was replied by one person to whom I made this remark, Charles Wesley did not hold the doctrine of apostolical succession. But surely the narrow-mindedness and the one-sidedness is apparent, which refuses, on this ground, to canonise Charles Wesley, and yet accepts the canonization of Charles Boromeo, though the latter was notorious for rejecting the true doctrine of justification; being moreover, a worshipper of her to whom our Lord and Master said, "Woman, what have I to do with thee;" and being one who bowed down to wood and stone, the work of men's hands.

Although I have not left any party, or joined any party, but remained stationary, I cannot be blind to the fact that many who are now reputed Low Churchmen, are, what would have been called thirty years ago High Churchmen; and I do heartily wish that these, and all who are really High Churchmen, would forget past differences and bygone controversies, and combine to resist the aggression of Romanizers on one side, and of Rationalists on the other. The only bond of reunion that can be formed is that which rests on the principles of the English Reformation and the doctrine of justification by faith only.

I am, sir, your obedient servant,
W. F. HOOK, D.D.

The *Guardian*.

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*See Letters on Dr. Todd's Discourses on Anti-Christ, by E. B. Denison, esq. Pp. 135.

Colonial Church Chronicle.

ST. MARK'S CHURCH, ALEXANDRIA.

My Dear Sir:—I shall feel thankful if you will allow me to call the attention of your readers to the case of the English Church of St. Mark, at Alexandria, to secure the completion of which, a final effort is now being made.

It is now eleven years since the project of erecting such a Church was first entertained. The late Pasha, Mohammed Ali, gave a site of very valuable ground, situated in the great Square of Alexandria; and to this day the name of the great Mussulman Ruler of Egypt stands as *that of the largest donor who has been found to* contribute to the proposed Church. A plan was fixed upon in the year 1848, and whatever may be thought of the selection of the particular style which has been adopted on the ground of its general harmony with the architecture (at least the religious architecture) of the last, the design cannot be accused of being on an unworthy or parsimonious scale. The Church when completed, will be of a solid and stable character, and the ornamental details rich and carefully worked. The Campanile Tower, too, if permitted to contain a bell, will afford a striking contrast to the Minarets of the Mosques around.

After expending all the funds which had been collected from public and private sources, amounting to £4,478, the residents were obliged to suspend the works, just three years ago. "The walls" it appears from a report issued in January, 1849, have been carried up to a height of forty feet; nothing remains to complete the chancel and the body of the Church, but the frieze and cornice, with the roof and interior fittings; the foundations of the screen wall and the tower are laid; the porch is in an advanced state."

All who have seen the Church in its present pitiable condition, still surrounded by its scaffolding, but without sound of workman, tool, or hammer, will agree with me that the very publicity of its position, assigned to it in the best part of the second City in the Turkish Empire, and in his own commercial capital, by the Mohammedan Ruler of Egypt, makes the spectacle one of shame and reproach to us as a Church and a Nation.

However, the great question is, how to carry through the good work which has been so long suspended. When it is considered that the actual residents in Alexandria do not exceed eighty, although the occasional British sojourners (both the Indian passengers, and the crews of merchant vessels) are often very numerous, I do think that that community deserves great credit for what it has given and done. And I think that their resolution to build a Church on a becoming scale, deserves to be approved and supported by the Church at home. It appears that the completion of the Church, exclusive of the tower, would require £2,750. The tower would call for another £1,000. The Church might be fitted for Divine Service for a much smaller sum than that first mentioned.

It is hoped that Her Majesty's Government will make a considerable grant in aid of the completion. The British inhabitants of Alexandria are again bestirring themselves. A Committee is also being formed in London, of merchants and others connected with Alexandria, to solicit support at home. The Society for promoting Christian Knowledge, with a wise liberality, voted last December a grant of £400 (in addition to its past grant of £100,) to be paid when the Committee should be satisfied that the building would be completed.

When we consider that this is the second Church (that at Jerusalem being the first) which the English Church is erecting in the Turkish Empire: and when we contrast the facilities now given for the open profession of the Faith by our Church in the eyes of the Mohammedan World, with the insurmountable difficulties which would have been interposed but a very few years ago, by the Turkish government, I am sure that your readers will be interested in hearing of the present state of the Church of St. Mark, at Alexandria,; and I trust that it may be in their power to further the designs of the Committee which has been formed in London, with the view of obtaining aid from the members of the Church at home, for the speedy completion of this good work.

I am sincerely yours,
Jan. 22, 1850. G. H. F.

Communications.

For the Churchman.

Differences which Do Not Disturb the Unity of the Church.

MR. EDITOR: The ill feeling which is excited by the differences which exist among us, might possibly be very much allayed, if it should be borne in mind, that such differences as do not disturb the *unity of the Church*, may be allowed. It is really painful to see the bad feeling which is exhibited in reference to opinions which we tolerate. One might suppose from the excessive zeal with which they are opposed, that the very being of the Church was involved in them, or that they were destroying the foundations of our hope for heaven. If one of our clergy should embrace the Socinian or Gnostic views of our Lord's nature, or the Quaker principles in reference to the sacraments, and yet be tolerated in the Church, there would be an occasion for an outburst of zeal and indignation. But if one holds opinions which do not interfere with his filial attachment to the Church, it really seems worse than a waste of ammunition to fire such tremendous broadsides against him. If we perceive our brother holding some inconsistent theories, as long as those theories do not disturb the unity of the body, there is really very little occasion to be excited about it.

The Church of England during Queen Elizabeth's time certainly exhibited a degree of moderation which it would be well for us to imitate. The very toleration of the advocates of the Papal doctrines, has preserved the Church of England to our day. It was unity for which they strove. And they tolerated all who would not violate that unity: only those who forsook communion with the Church, who considered Rome the essential center of unity. And those only were "deprived" who decried any of the fundamental principles of the Church's unity. To persons who do not bear this in mind the sudden transition from the condition under Mary to that under Elizabeth, must be incomprehensible. The Reformers did not think it necessary to burn a man, if he were so much under the influence of the scholastic philosophy, as to believe that the substance of the bread and wine were changed in the act of consecration. It was thought quite sufficient to say that it was "absurd." It had been made a question of philosophy, and hence it was not irreverent to apply a philosophical epithet to it. What the Church demanded was, that the bread and wine should be properly consecrated, and given to the communicants in both kinds.*

The Church of England exhibited no inconsistency when she had Prynne's ears cropt.† It was a very unmanly kind of punishment, one of this age will say. But the only excuse for that is, that that age was not like the present. Prynne wrote a seditious pamphlet, and wished to set the Church at loggerheads—to make schism—to create disunion; and he very properly afterwards acknowledged that it was his head they ought to have cut off and not his ears. He might well say so certainly, when he saw the effects of his principles. If the loss of his ears would have prevented the civil wars which followed, it would certainly have been a very small sacrifice.

Parker tolerated those who held transubstantiation to preserve the *unity of the Church*. To effect the same object Laud had Prynne punished.

The principles of the Puritans were perfectly antagonistic to this. They cared nothing about the unity of the Church. To impose their own whims on the nation, they overthrew the throne and trampled on the Church for a while. They were willing to burst the bonds of brotherhood—to quench the spirit of unity, if only they could get rid of the surplice, kneeling at the Eucharist, chanting the Magnificat, and some other things which were about as near the foundations of Christianity. The effects of thus violating the unity of the Church are seen in the heresy, schism and infidelity of the present age.

Another illustration of this principle we find in the early church. St. Cyprian and the Donatists contended for the same principles. They both held the baptism of heretics to be null and void. But St. Cyprian did not force his doctrine on the Church as a condition of communion; which the Donatists did. It was for this reason, as Vincent of Lirens says, "the masters are absolved, while the disciples are condemned." Cyprian's principles were harmless, so long as the bond of brotherhood was not broken. When the Donatists, to maintain the same principles, separated from the Catholic Church, they became schismatics.

These principles ought to guide us now. The Church of England and her daughter in this country are the best representatives of the Church's unity. These branches of the Church can show their connexion with the past. They can show that they have "continued steadfastly in the apostles' doctrine and fellowship and in breaking of bread and in prayers." They will fulfil their mission only as they maintain this principle. The more they witness to this doctrine, the more will the world be disposed to believe that the Father sent the Son. If we would try some of the opinions, set forth at this day, by their bearing on the unity of the Church, we should probably not find so much reason to complain of those, which do not agree with our own.

How much less violent would the storm against the Bishop of North Carolina have been, if his assailants had first asked whether his doctrines were violating the unity of the Church. Allow that the Bishop was teaching the necessity of confession and the sacramental efficacy of absolution; so long as he did not enforce it as a condition of communion, he would stand with reference to the church, as St. Cyprian did, when he maintained that the baptism of heretics was, *ab initio*, null. Why should the laity of his diocese become so excited, when he had not demanded that they should confess and receive absolution? Suppose my brother should open his grief to his pastor at stated periods, and give an account of his failures in living the divine life, and express the great pain it was to him, that he should come so far short of his duty, and then request his pastor, in view of his repentance, to declare his pardon—why should I be offended at it? What possible effect can it have on my relation to the Church? It is simply none of my concern what communion my brother holds, with his pastor and through him with God. But suppose the Bishop enjoins it on me also, with the threat of excommunication; if I do not submit; why then the matter becomes a very different affair, and I should have to tell him that he was imposing terms of communion which were not authorized either by the word of God or the Catholic Church; and hence he was committing that fearful sin which is so often devinely denounced—*the making schism—dividing the body*.

This was the doctrine laid down on this subject at the time of the Reformation. In the Communion Service of 1549, (known as Edward VI) we read in the exhortation—"requiring such as shall be satisfied with a general confession, not to be offended with them that do use, to their further satisfying, the auricular and secret confession to the priest; nor those also which think needful or convenient, for the quietness of their own consciences, particularly to open their sins to the priest, to be offended with them that are satisfied with their humble confession to God, and the general confessions to the Church: but in all things to follow and keep the rule of charity."

It is on this principle that we act with reference to lay-baptism. None of our clergy pretend to require those who have been thus baptized, to be baptized in the Church, though they recommend it. They allow it, to save the unity of the Church. To enforce the doctrine in our present state, could not but be most unhappy in its consequences. We think it a very much less evil to permit this, than it would be to rend the body of Christ. Those of us who should attempt to enforce it, would have to take the ground which the Donatists did. And we should then find that Providence would raise up another St. Augustine to point out *our* "diabolical presumption."

Was not the schism of the Non-jurors another illustration of this doctrine? Their views of civil polity would not permit them to take the oath to the reigning prince. Here were two principles in conflict, viz: the allegiance to the Stuart family, and their duty to maintain the unity of Christ's body. Providence has shown their error. They have come to naught. If they had been the true branch of Christ's Church in England, they would not now be extinct.

We may find another illustration in the manner in which the doctrine of Baptismal Regeneration is defended. According to this principle, the position which the Bishop of Exeter has taken, will appear very doubtful. It would be a very happy circumstance if all our clergy and laity took the same view of this doctrine which this bold bishop does. To carry out faithfully this doctrine, would certainly transform the world, and bring us near to the fulfilment of that petition which we daily offer, "thy kingdom come." The question for us, however, is, whether we are justified in denouncing as heretics those who deny it? Shall we cast them out of the churches for it? Shall we sacrifice *the unity of the Church* to maintain the doctrine? Is it so fundamental that we must maintain it *at all hazard*? We should have no difficulty in dealing with one who denied our Lord's Divine nature. That is the rock on which the Church is built. We could not hesitate about it. Nor would we be troubled about the further question of maintaining unity.‡

Let us see what light our observation will throw on this subject. Who knows of the Priest who tells his parishioners that they need not bring their infants to baptism, because they are not regenerated in the sacrament? Who knows of the Priest who *consistently* carries out the denial of this doctrine? On the contrary, be his opinions what they may, does he not search out the children of his parish, and baptize them, and teach them their religious duties? Does he not impress upon their god-parents the obligation to bring them up in the fear of the Lord? Your correspondent would never have known the opinions of some of his clerical brethren on this subject if he had been compelled to judge from the management of their parishes. But suppose a Priest carries out the theory that the grace of regeneration is not given in Baptism, that a child is just as well without the sacrament; then it becomes a very different affair. The Priest who shall send the little ones of his flock away, and keep the door of the kingdom shut against them, is denying them their bread. He is committing a fearful sin. He is a heretic indeed. Such an one was Baptist Noel.

A Priest who uses the baptismal office may deny the theory of regeneration in baptism, but the act will not affect the validity of the sacrament; it will not, even if you should hold the doctrine of intention. The child's parents may bring it up under a full sense of its privileges and obligations. Or even if they too should deny it, the child through the influence of their godly nurture may never fall from the "state of salvation."

There has been expressed the fear that the service might be altered, so as to admit those parts which assert a regeneration in the sacrament. God forbid that it should be done. But suppose that such a change were to be made, would regeneration any the less attend the sacrament? I think not. The assertion of it in our present service gives greater significancy to the act. But regeneration would take place in Baptism, so long as the lawful minister used the prescribed words and the prescribed element. We might even deny it in our Service, and then we should only be uttering a lie before God.

We may see an illustration of this in the English Eucharistic Service. The "oblation" has been removed. The offering of the *consecrated* elements before the Almighty Father is the sacrifice. But who will say that there is now no sacrifice, because the *words* of oblation have been taken away? What Catholic-minded man will deny that the very act, the standing of the elements, which have been *consecrated*, on the altar, is the sacrifice of commemoration? The very fact that the bread and the wine which have been blessed, stand on "God's board," plead more effectually than any words that we can utter.

We sometimes find men very much better than their theories. I think that some who do not hold to baptismal regeneration yet act as if they did believe it. I have seen persons who did not comprehend it, yet treat the young members of their parish as if they did—train them up in holiness as well as those who have most faithfully taught it. What will you do with such persons? Will you brand them as heretics? Will you cast them out of the Church? §

We must not forget that the great guide to *necessary* doctrine is the Unity of the Church. To maintain this we must be willing to make some sacrifices. The Church in all ages has done so. We must not attempt *at all hazards* to screw every man down to one opinion. It was the insisting on this which made the Romish schism. The scholastic philosophy, the rationalism of the "ages of faith!" attempted to define the mode of Christ's presence in the Eucharist, and the consequence was that a question was often asked at the Reformation, to which a negative answer was a sentence to a heretic's death in the fires of Smithfield. We must be careful that Catholic doctrine be not maintained on such rationalistic grounds as to become intolerable.

In maintaining the "unity of the Spirit in the bond of peace," the Church has *chosen* no middle ground. Such is the general, though not universal, position of truth. All the errors in reference to our Lord's Nature fall below the truth. The same, however, cannot be said of every doctrine. It is a libel on the Church to say that she has *chosen* a middle ground. She stands on truth, wherever that may stand. Where it is possible there are minds that will run beyond, as well as fall below the truth. The Church ought to show what favor she can to such persons. She must not force them out of the Church by endeavoring to force them into one opinion. Let them think well before hand, whether the evils have become so intolerable, that schism would be preferable. That is the question which the Church must consider when she is called to decide whether an opinion is heresy. For it is not to be supposed that we are going to be so absurd as to proclaim a large portion of the Church heretics, and yet continue them in communion.

It must be remembered that it is a tremendous affair to cut a man off from communion with the body of Christ. To cast a person out of the Church is not something to be talked of so lightly as we talk of it now-a-days. We are almost advising men to commit spiritual suicide, when we tell them if they would be honest they would leave the Church. Why, it is a horrible thought. We ought rather to be willing to go to the greatest justifiable length, to keep our brother in the ark.

The position which the Church of England took before the Puritan Rebellion was certainly the true one. It rested on an appreciation of true Church principles. It tolerated those who would conform. It was the non-conformists and the makers of schism whom she rejected. She acted with true love to the souls of these mistaken men, knowing that their place of safety was in the Church. So long as they would quietly *conform* to her laws, she did not ask a hundred searching questions, in order to trap them. We ought to remember how we execrated the Puritan Triers, not to institute a similar tribunal.

If we would keep in mind that we are to be guided in all our controversies, and in the defence of truth, with reference to the Church's Unity, we should be much more amiable, and much less meddlesome with our brother's opinions. Schism is the fruitful parent of infidelity. The world will not believe in the mission of the Son of God until his followers are one. It is for this that we should pray, and for this that we should labor. We shall never promote it while we take the *sectarian* ground which we now do. We must defend all doctrines as they bear on that great principle, the *Unity of the Church*.

Feb. 27. EURYALUS.

We are pleased with the foregoing communication, both for its ability and good spirit. We must observe, however, that the principle of UNITY is in our opinion carried too far when it is used to sanction the maintenance and avowal by the clergy of material errors either in doctrine or practice, which are condemned by the Church, or opposed to her standards. We do not suppose the author means so to apply his principles, but the inference may be drawn from his communication by some of our readers.—[Editor.]

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*These remarks, though probably meant rightly, seem to us to be stated in far too sweeping terms. The Romanists did not separate, because they hoped for a favorable change; but they certainly were not allowed to teach openly their distinctive errors. The Church did more than declare transubstantiation *absurd;* in 1562 the 28th Article as adopted by Convocation declared that "it is repugnant to the plain words of Scripture, overthroweth the nature of a sacrament, and hath given rise to many superstitions."—[Editor.]

†This is really laying too much on the Church. It was the act of the Star-Chamber.—[Editor.]

‡The question, we think, is not correctly put. It is whether a priest who denies the doctrine of the Church on Baptism, or is considered to do so, *is fit for admission to a benefice*. If decided in the negative, the decision does not drive him from the Church, though it may and does affect his standing as a clergyman.—[Editor.]

§A man may be unsound in doctrine, so as to be unfit for a Christian teacher, and yet not be a *heretic*, strictly construed. A bishop may justly we think, refuse to place such a one in the cure of souls, when this power and responsibility rest upon him, but that is not driving him from the Church. He must, if he is mindful of his ordination vow, submit to the judgment of his superior, and endeavor to return to a better mind.—[Editor.

For the Churchman.

Reverence for Sacred Things.

MR. EDITOR:—In the Churchman of March 2d, I notice an article headed "A Suggestion"—alluding to a Pamphlet, probably one of the numerous brood emanating from certain, or uncertain sources. Though it was entiled "Puseyite Developments, or Notices of the New York Ecclesiologists,'' a *principle* is involved on which I would express a few thoughts. Of the Ecclesiologist, I am not qualified to speak; not having perused a number, though judging from a few extracts, I would believe it might effect at least one design; that of improving and forming a correct taste in sacred architecture. As poor hackneyed "Puseyism" is such a misnomer—such an undefined something—seeming to express all the vagaries of ignorance or spleen—it is worth little to know or care anything about! Dr. Pusey himself, like all other individuals, is no doubt entitled to his own opinions—but with them also, I have nothing to do at present. What *should* be touched upon, is in fact the *principle attacked*—at which all these vollies are aimed.

That "one extreme follows another," is a proverb so long proved by observation, it needs nothing further to verify it. The application here is, that while a portion of the world may be said to have degraded a proper veneration for Holy things, into superstition, or idolatry, the other have quite as surely gone to the other extreme: and often laid sacrilegious hand (perchance ignorantly) on those things God calls Holy. Most flagrant instances of the kind, occurred from the period Luther opened those flood-gates in Germany, all down through the time of the so-called Reformation, (more properly *revolution*, though God may over-rule *all* events to the advance of His Kingdom on the earth—still the *Reformation* was confined to His Catholic Church.)

Would that our own period was free from all such censure! Those instances, spoken of as a quotation from the Ecclesiologist, (but with *intended satire*,) are a specimen of the irreverence of the age. It is not my design here in allusion to the fountain, to give a history of the causes and effects, which have produced this state of things! Every thinking mind, at all acquainted with the subject, can do that. But I speak of an existing fact—to be deplored—being contrary to the testimony of God's Spirit within us, and the teaching of His Holy Word to His Church; both under the first and second dispensation. My remarks are now intended for those with the Church. With others, there is no controversy—nor is it my prerogative.

When Moses was first called to behold the burning Bush, he was commanded by God himself, to "put his shoes from off his feet" because the place whereon he stood, was *Holy* ground! Everything pertaining to that grand Mosaic ceremonial, was replete with the principle, that as God is Holy, so are all things used as a medium of worship, *relatively* so. Even the censers of Korah, Dathan, and Abiram, whom the earth opened in judgment to swallow, were by the same command of God, made into a sacred memorial—and why? not only to commemorate the *events*, but expressly stated *because they were by consecration, Holy*. Not unfrequently is it said, "the old dispensation was abolished! Admitted — but not that *Holiness* "which no man may approach unto!" If we have the testimony of Holy Scripture, in the first Testament—equally positive is the New. Our blessed Lord himself recognised the same. Very many passages might be cited to the point—but these may suffice—"Wo unto you, blind guides, which say, Whosoever shall swear by the temple, it is nothing: but whosoever shall swear by the gold of the temple, he is a debtor. Ye fools and blind! for whether is greater, the gold, or the *temple* that *sanctifieth* the gold?" And, whosoever shall swear by the altar, it is nothing: but whosoever sweareth by the gift that is upon it, he is guilty. Ye fools, and blind! for whether is greater, the gift, or the *altar* that *sanctifieth* the gift?" Whoso therefore shall swear by the altar, sweareth by it, and all things thereon. And whoso shall swear by the temple, sweareth by it, and by Him that dwelleth therein. And he that shall swear by Heaven, sweareth by the throne of God, and by Him that sitteth thereon!" St. Matt. 23, 16–22. I have made a long quotation, but Holy Scripture may always be read with profit; and time spent on the whole chapter, would not be lost.

While the direct word of Inspiration is our best guide, the voice of the Church, "the witness and keeper of Holy Writ," in her earliest, and purest ages, also teaches both in doctrine, and practice, very great reverence for all things connected with Holy Worship. HER altars and *sacred compartments*, were not polluted by unholy hands! Not even *heathen* thought such veneration other than what a truly pious heart would dictate. The fact is, heathen then understood the principle, as *necessarily* connected with a legitimate worship—though they vitiated it into a wrong channel! Now this very principle, innate in the human breast, in the heathen, as the Christian; shows the reflection of God's Image, not obliterated in the former, even though sunk and degraded—but cherished, and glowing, in the latter, as directed to its native centre, by an enlightened faith.

As truly have I been shocked by similar indecent exhibitions, as those given in illustration, as "trials of Ecclesiologists"—yea verily! and in this goodly city, too! But I forbear to give them in detail, lest "familiarity should breed contempt"! Neither is it my desire to condemn solely, but to *correct;* by stimulating Christian minds, to lay aside a prejudice, perhaps of hereditary growth; but not less the child of ignorance, and the illegitimate offspring of a spurious religion.

Let us then seek to enlighten our understandings and warm our hearts. To separate the crude metal from the pure—and by the right use of all the faculties God has given, in the ways and means of grace which His Church provides—let us try to elevate the fallen nature of the first Adam into the renovated Image of the second!

PLAIN-DEALER.

Philadelphia, Third Sunday in Lent.

For the Churchman.

MR. EDITOR:—I feel no apprehension when such men as Dr. Forbes, Messrs. Preston and McLeod, and the author of "Lady Alice," even—the morality of whose mind is not unimpeachable, whatever that of his life may be—turn recusant, and forsake the Church; but encouragement rather in the evidence afforded me, that her purity and truth are so repugnant to their impurity and error, as to cast them out. "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us, but they went out *that they might be made manifest.*" But when "Elders" with a double Doctorate to their names, from prejudice or wilful perversion of the truth, can be so careless or so reckless as to use the language attributed in your Editorial of Feb. 9th, to Dr. ——— in his pamphlet against a Bishop of the Church, I do feel apprehension, and am afraid. If he did not mean to intimate that Bishop Ives "would stoop to a quibble," why was he guilty of the disrespect of venturing such a supposition? Now, is it not even more injurious to take his alternate proposition, that in his use of the word "real," the Bishop meant "transubstantiation in the Romish sense" of that term? And then, what shameless arrogance with the confession—"Perhaps, however, he does not mean to be so understood,"—to impute to a Bishop, in his own thought even, much more in written and published words, intentional violation of his consecration vows and conduct "equivalent" to deceit towards the flock committed to his care! If Dr. ——— did not believe the Bishop in error of doctrine, why did he write his Pamphlet against him? And believing him in error, has he not largely transcended his Presbyterial prerogative in so arraigning him before his own people, as teaching the falsehoods of Romanism?

In the quiet of his own study, Dr. ——— knows not what "arrows of death" such insinuations become, to all the holy influences of a Bishop in the diocese over which he is placed. To himself it may be a very harmless thing, to suppose whatever he pleases; that a Bishop is "a wolf," or anything else, "in the shepherd's clothing" to his people; and that its injury is all annulled by the saving admission, "Perhaps however he does not mean to be so understood."

But, to the Bishop it is destructive. Dr. ——— assertion will still be referred to, that he "thinks" the Bishop a Romanist at heart, and many will shun him, and refuse to be influenced by him, upon the sole ground of this note of warning from so celebrated and reliable a man.

Mr. Editor, I speak that which I know and have heard. Dr. Forbes's defection from the Church does us no harm, the motive inducing it is so perfectly transparent, but Dr. ———'s attack upon Bishop Ives, does us infinite harm, by inducing uncertainty and suspicion where there is no earthly occasion for it. The injury may not be felt in Connecticut or New York, but it is felt in North Carolina, in Georgia, everywhere, indeed, where Bishop Ives is either objected to for his faithfulness, or is not known. Let Dr. ——— ponder over this, and ask himself if he can bear the responsibility of such a consequence? And may God give him grace, either to make "confession" of this wrong, or to "do penance," by putting "a bridle" upon his pen!

"A VOICE FROM GEORGIA."

Feb. 23.

We have made one or two omissions in the above. Our correspondent will see the reason, on referring to the editorial of January 26. [Ed. Churchman.]

For the Churchman.

"Κυριε ελεησον"—"Lord have mercy"—the prayer so often, and through His infinite and untiring benevolence, so successfully, addressed to our Lord, by the children of suffering and sorrow, when, in the days of His flesh, He went about doing good, has been much used by the Catholic Church, in her provisions for her children's worship. Sometimes called, by a substitution of Roman for Greek letters—'Kyrie Eleison,' it is an act of supplication frequently used in our Liturgy. It is introduced with solemn and impressive earnestness, at the public rehearsal of the Ten Commandments, required at every celebration of the Eucharist, and on every Sunday and Holy Day. Thrice in each week, it is made, in the Litany, the sinner's importunate act of supplication to each Person in the Trinity, and to the Holy, Blessed, and Glorious Trinity, in Its Triune Divine Essence. It is expanded into one of the most evangelical strains of supplication to be found in our language, in that portion of the Litany which is included among the parts of the Anglo-Catholic Liturgy which, with us, may be omitted at the discretion of the minister. Here, as elsewhere, in the omissions allowed in the American Book, there is no reason for supposing the Church to have been governed by any doubt of the propriety of the part embraced in such allowance, or of its use as set forth in the English Book: the curtailing of the service, when deemed advisable, was probably all that was meant, without any judgment passed on the merits of the portions concerned. The allowance of such use of these portions as had been previously required, is evidence that it was not deemed objectionable: the old frequency and uniformity of the use being as much sanctioned as the liberty of omission.

If there is, in the whole compass of our services, a part peculiarly adapted to the genuine feelings of a true penitent and sincere believer; if one which humbles the sinner, and exalts the Saviour; if one in which the Church would have us, as it were, wrestle with God, and not let Him go till He have mercy upon us and bless us; if one in which the sinner fastens himself to the Cross, and would cling to it until he has found the gracious and powerful efficacy of the sacrifice thereon made; it is this short but rich and full series of prayer and supplication. There is a peculiar fervency in its asking, earnestness in its seeking, and importunity in its knocking at the door of mercy; very favorable to the Christian's abasement in the depths of sorrow and contrition for his sins; to the pleadings of his heart for grace and mercy, as for his life; and to the opening of that heart to the hope and trust which are parts of the true and living faith of the gospel—such as has God's promise that he who hath it shall be pardoned, justified, and saved. The Christian's interest in this part of the service may reasonably be expected to be proportioned to his desire to come before God in an entire resignation of all self-dependence, in full conviction that his case is hopeless without the undeserved mercy of God in Christ, and in whole trust in that mercy as sufficient, because of Christ's all-sufficiency, and as sure to His faithful members, because of God's covenant with Him as their Representative, and as having them baptised into Himself.

The cold and indevout spirit of the world has sometimes suggested that there is in this part of the Litany, too much fervor, too intense a strain of devotion, for ordinary use.

In reply, it may be observed, first, that the provided use is not an ordinary one. Its appearance of being such is owing entirely to that infringement of the true Christian view of the subject—to our shame be it said, somewhat of a peculiarity of protestantism—which ranks public worship as almost exclusively proper to Sundays. It is the Church's daily duty; and thank God, good Christian pastors and people are now more and more seeing it to be such. The Litany is provided for but three out of the fourteen or more services for each week*—one on Sunday, a day proper for all and every kind of the acts and exercises of evangelical devotion; one on Wednesday, which, from ancient times, has been considered a specially solemn day, as that on which our Lord was made the subject of Iscariot's nefarious plot for his destruction; and one on Friday, the day of Christ's crucifixion, now, as ever, ordained by the Church to be observed as a "day of fasting," and of "extraordinary acts and exercises of devotion."

The duty of communion with God in the various departments of evangelical worship, is intimately connected with the whole range of our religious obligations. Mere outward worship is not only vain and worthless: it is sinful, as dishonorable to God, as hypocritical before men, and as directly calculated to draw the mind into a false and perilous dependence, and to harden the heart against the principles, feelings, and affections of true piety. A believing heart, a penitent heart, a thankful heart, an humble, lowly, and obedient heart, is necessary to guard us against this sinfulness. Hence, to the conscientious man, who really desires to do his duty to God, the value of frequent devotion, and of its being so constituted and arranged as that every state and condition, act and exercise, of heart, and mind, and soul, proper to Christian devotion, shall receive due attention, and be drawn into due operation. Hence too, the wisdom and propriety, nay the necessity, if she would fulfil her duty to God and to the souls of men, of the Church's making as she has always made, authoritative liturgical provision for the public worship of her members. In this indeed, as in every thing else, she may, as she has done, abuse and pervert her rightful authority, and solemn responsibilities: still, those were given and laid upon her for good; and she is bound to provide the public services for her children, and so to provide them that they may be such a help to their Christian course, as the true service of her Lord requires.

As *we* have been made the subjects of this the Church's agency for God and for our souls' welfare, we have cause of unspeakable thankfulness. In our daily service, and in the special provisions for Litany Days, Holy Days, and Sundays, we are called to exercises which, approached and performed with seriousness and sincerity, cannot but fix in our minds such thoughts, and prepare us to return to the duties of life, under the influence of such feelings and motives, as are fitted for earnest devotion to the service of God, Christian fidelity in all our relative duties, and pious care for the uprightness, purity, and consistency of our hearts and characters. But much more than this: our faith bids us not to doubt, but earnestly believe, that those exercises, duly discharged, will be blessed by the Holy Ghost as means of His special grace, opening our hearts to the true knowledge and just appreciation of our duties, and enabling us to discharge them.

Among the devout exercises of heart which should thus be cherished, and be humbly offered to the direction and furtherance of the Holy Ghost, those of humility and penitence are peculiarly behooveful to man in his present state of sinfulness: and such are prominent in our Liturgy. The provision made for them in the portion of it now considered, can hardly be regarded unsuitable—indeed it is hoped it will be felt to be just such as he wants—by the Christian who accustoms himself to due reflection on his sinfulness, his native helplessness, and the peril in which he stands, unless relieved by the interposition of the unmerited mercy of God in Jesus Christ; and who realises in his own spiritual experiences and struggles, the dangers with which he is beset from the enemies of his salvation—the infernal being who has lures innumerable to lead him from the right way, and obstacles and discouragements to affright him from it; the world, with its fascinations and temptations, its promises and threats, its smiles and its frowns; and the dispositions, appetites, and passions of our fallen nature, which are such dangerous foes within, plotting and working for our destruction, at the very citadel of life and of true welfare and enjoyment.

And as to the people of God, as a body, His holy Catholic Church, and the portion of it to which individual worshippers may belong; both should be the subject of their frequent faithful prayers, as for God's general blessing upon them, so especially for their deliverance from the evils which may befall them, and the dangers with which they may be threatened. They may not, indeed, be subjected to those cruel outward persecutions of the powers of the world, which once gave such point to the deprecations of their solemn litanies. The days of the Church's outward care and prosperity, however, have been far from being always those of her inward purity, strength, and efficiency. The craft and subtlety of the devil and man never tires in working against her. Hence came the worldliness, the vice, the heresies, the schisms, the hypocrisies, the cold indifference, the mad fanaticism, the degrading superstitions, the insincere or unmeaning formalities, the licentious private judgment, the corrupt carnal wisdom, the worldly policies, the cunning artifices, the substitution of man's plans and operations for God's methods, and of the temporising principles and spirit of the age for those principles and that spirit which are of Heaven, in its enduring and untiring purposes of love and mercy to the world: hence all these sources of "troubles," "adversities," "evils," nay "persecutions," to the Church: for true service often has been, and is, the *persecution* which they have to encounter, who by the consistency of their principles and conduct, render themselves obnoxious to the avowed enemies, or false or mistaken friends, of the truth and the Church as they are in Jesus. Popery and ultra-protestantism, whether in Christian or in infidel guise, philosophy falsely so called, and professed schemes for human reform and amelioration, have all inflicted experience of this upon true Evangelical and Catholic members of Christ, as such, and upon their sound and consistent united action for the great purposes of the Church. Well may they often join in the prayer that God would arise, help them, and deliver them, for His name's sake, which is called upon them, and for His honor, which He has intrusted for its care and promotion on earth, and for its greater manifestation even in Heaven, to His Holy Church.

But there is another application of these fervent addresses to the Throne of Grace. It requires great caution indeed in the Christian, and that he sincerely endeavor, by God's blessing, on diligent and searching self-examination, and earnestness and fidelity in prayer, in self-discipline, and in all the means of the direction and furtherance of Divine Grace, to guard against delusion, and against charging blame *from* rather than *on* himself. But no one can doubt that Christ's good and faithful servants have often undeserved personal enemies—*for* whom, indeed, they should, and if they are truly His, they gladly will pray, that God would bless them, pardon them, and give them repentance and better minds; but yet *against* whom also, that is, against what they may be doing, or intending to do, or desiring to do, for their "heart," they should pray that it may, by "His" good providence be brought to right.

And the Christian has also other enemies against whom it behoves him to pray—not avowed, and malignant enemies, nay, it often happens, friends, kind and good, it may be in feelings, and yet very enemies, and the worse, and more dangerous, in proportion to whatever of near relationship, or of kind and friendly feeling may be possessed—those who give bad advice, or set bad examples, or hold out measures deriving increased force from existing friendly regards, from nearness of connection, or from processes of doing injury. Dangers of the most fearful kind not unfrequently beset the Christian from this source; and as they are often warped by peculiar "subtilty," so should he earnestly and diligently pray against them.

Here, as in many parts of her liturgy, and especially in her incorporation therein of the Psalms, the Church encourages to humble and penitent prayer and deprecation, by mingling with it the recognition and praise of God's unwearied love and mercy. The true Christian's faith and devotion prepare him for this, and even in the midst of his prostration, lead him to plead with thankfulness past experiences of God's "noble works" of kindness, and to raise for them the Church's comprehensive and justly favorite hymn of adoration and praise, her "*Gloria Patri.*"

B. T. O.

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* The Litany and Communion may be celebrated, each by itself, at different hours after Morning Prayer.

For the Churchman.

Mr. Seward and the Constitution.

MR. EDITOR:—I have had no reason, since my former communication, to think that Mr. Seward was incorrectly reported; but on the contrary, in perusing the Congressional Debates, I find a passage in the speech of Gov. Cass, on the same question, which leaves no doubt that the position to which I have called attention, viz: that the Constitution of the United States is, in one of its provisions, repugnant to the Law of Nature, was correctly attributed to Mr. Seward. Mr. Cass said:

"The non-delivery of fugitive slaves, was the only practical grievance which the South had shown any cause of complaint against the North. The passage of that bill would do much towards securing a better feeling on the part of the South, and thus lead to a better understanding in relation to the other questions. But Mr. Seward had said that it was immoral. He would say to him, that if such was his opinion, he ought never to have come to the Senate. No man ought to come here and take a solemn oath to maintain the Constitution, who refuses to support this one of its provisions."

This is precisely the view which I had taken of Mr. Seward's position; viz. that it was condemnatory of the Constitution of the United States in one of its provisions; declaring the Constitution to be, in this position, repugnant to the Law of GOD. Gov. Cass is clearly right in saying that Mr. Seward, while maintaining this opinion, *ought not to have come into the Senate.* I do not regard this declaration of Mr. Cass as declamatory, like much that is said in Congressional and other debates, but as conveying a grave and sober truth. In my judgment, Mr. Cass might have gone farther, and said that this opinion of Mr. Seward, disqualified any man who held it for taking any office instituted either by the State in which he resides, or by the United States. The government which entrusts either the framing of its laws, or their administration to men who believe that the fundamental principles on which these laws rest, are repugnant to the Law of GOD, is treacherous to itself, and puts it in the power of such men to undermine her social and political fabric. The government of the United States has guarded itself in this particular; for it declares that "the Senators and Representatives of both Houses of Congress, and the members of the several State Legislatures, and all executive and judicial officers, both of the United States and the several States, shall be bound by oath or affirmation to support" the Constitution of the United States. The liberal spirit of the United States Government is shown in allowing men to enjoy the protection of a Constitution which they believe repugnant, in any one of its features, to the Law of God; it is shown also in not annexing any penalty, such as fine, imprisonment, or banishment, to the public avowal of revolutionary and anarchical opinions. The requirement that every officer under the Constitution shall be bound by oath or affirmation to support it, is simply necessary, and the least that is necessary to its own safety, its own existence: nor do I see how any man who would keep a good conscience, can take an oath to support the Constitution, while at the same time he believes that a single article of it is contrary to the Law of that ALMIGHTY BEING in whose name the oath is made.

Mr. Editor, I am no politician. I have a very imperfect understanding of the great questions by which our country has been agitated; but have always been happy in the reflection that the interests of the country are safe, under the good Providence of GOD, in the hands of the many honest and competent men, of whatever party, whose more especial duty is to study these great questions, and to legislate upon them. Had the present question been one of this nature, I never should have thought of calling to it the attention of your readers. But it is a very different question; a question of religion and morals, and not of politics in any party or local sense of the term. This must be my apology for troubling you again on the subject.

After the comment of Gov. Cass—which was followed by no disclaimer on the part of Gov. Seward—"Mr. Dawson" is reported to have "asked Mr. Seward if the anti-slavery sentiments which he advocated, were the sentiments of the whig party at the North.

"Mr. Seward replied that he spoke for himself only. His duty was to promote the welfare and the true glory of the country, by such means and measures as seemed in his judgment and conscience, best adapted to secure that end. He did not, however, expect to be able to accomplish any thing alone, and had therefore allied himself to that party which in his opinion approximated nearest to his views in relation to the best manner of securing the end named. Believing the great whig party that party, he was a whig now, and always should be."

Now, Mr. Editor, I make a distinction, and I beg your readers to mark it, between anti-slavery in general, and the anti-slavery sentiments avowed by Mr. Seward in particular. It is as natural that anti-slavery sentiments should prevail at the North, as pro-slavery sentiments at the South. This point I do not now touch. But the question of Mr. Dawson was, not whether anti-slavery sentiments prevailed at the North or in the whig party at the North—no man who knows any thing of the state of public opinion, would ask such a question as this—but whether "*the* anti-slavery sentiments *which he* (Mr. Seward) *advocated*, were the sentiments of the whig party at the North;" i. e. I suppose, whether the whig party in general, regarded the provision in the Constitution of the United States, and the laws of the several States for the extradition of fugitive slaves to be contrary to the Law of God; or as Mr. Seward expressed it to "the Law of Nature written in the hearts and consciences of freemen." This being the question, I confess that I read with great pleasure the frank and candid avowal of Mr. Seward, as above given; which is in effect that his sentiments are his own, and that he has allied himself to one of the great political parties at the North, for the purpose of more effectually carrying out the sentiments and of promoting the welfare and glory of his country, according to the dictates of his own conscience: i. e., if I rightly understand, that he means to use the whig party for the accomplishment of some ulterior purpose of his own, involving as he supposes, the good of his country.

I repeat that I have nothing to do with whig or democrat:

Tros Tyriusve mihi nullo discrimine agetur: but I have read the above declaration of Mr. Seward with the liveliest satisfaction, because it convinces me that the great mass of people at the North, have the good sense and religious knowledge *to regulate their consciences by the Constitution and Laws of their country.* Conscience of necessity, implies a rule by which to judge of right and wrong: and I believe no sane man will deny that the Constitution of the United States is a better rule for the consciences of its citizens than any abstractions of Mr. Seward—however ingenious and able—on the Law of Nations and Nature. And this by Mr. Seward's account seems to be the opinion of "the great whig party" in this State.

GRATIAN.

P. S The above was written within two days after my former communication. There is now no doubt, not only that Mr. Seward has deliberately taken this position, but that he is upheld in it, in influential quarters. Believing the position to be at all times most reprehensible, and, in the present crisis of affairs, a course of just and serious alarm. I shall probably recur to it again.

[For the Churchman:]

Romanism in Illinois.

MR. EDITOR: I clip the following paragraphs from a letter addressed by Bishop P. Chase to the editors of the *Episcopal Recorder*, and published in that paper on February 16.

"The most unpleasant item in the numeration of our sufferings, is contained in the following extract from one of our missionaries, evidently springing from that one fountain '*developed*' in the Carey Ordination, which has spread its muddy waters over our Western prairies, not to mention what you in the East have felt from the same cause. You may be able to bear up under the weight of this polluted tide, by reason of your numbers and correct information of what the true Church of God is. But not so with us in the West; we are 'few and far between,' so that the tide of scandal, when once it breaks in upon us, cannot be easily stopped. The extracts are as follows:

'The Portugese, of whom 100 are in——, freely enter the various meeting-houses, but not one will come near the Church; because our dissenting friends do not scruple to tell them that we are a branch of the Roman Catholics. They are freely distributed in their quarters among Congregationalists, Methodists, Presbyterians, Baptists, Campbellites, &c. But the proffered hospitality of Mr. —— and Mr. ——, and other Episcopalians, is rejected on the alleged ground of our relationship to Rome. Col. ——, of ——informs me that the same policy in regard to them, prevails there.'

The same Missionary adds the following, viz:

'Can I obtain a copy of the prayer which is used in Jubilee Chapel, for the cause of Western Missions? The appeal of our parish here is unregarded by all the rich and great to whom it has been forwarded. And I begin to think the time is lost in writing to them.'

A hard case this, you will say; and I say no more hard than true. The primitive Church of the Redeemer, as she came to us purified from Popery, through the hands of the English Reformers, and was received and cherished by the good, the 'amiable' Bishop White, and by such as he established here in America—has met with a greater hindrance in the West by the Romanizing party, than by all other causes whatever."

After pondering these paragraphs, your readers, Mr. Editor, will be astounded to learn that a Deacon of the Protestant Episcopal Church, ordained by the Bishop of Illinois, and lately residing at "Jubilee," has become a "*pervert.*" The Rev. G. Lamb Roberts, the person referred to, was, as I am informed, a Methodist and a Professor in Mc'Kendree College, Illinois; he renounced Methodism, and "studied some time at Jubilee College;" was ordained by Bishop Chase, and subsequently removed to Vincennes, in Indiana. In the list of clergy, published in the Indiana Journal of 1849, he is marked as the "Rev. G. Lamb Roberts (of Illinois) *officiating at Vincennes;*" and Bishop Kemper in his annual Conventional address, delivered on the 28th of June last, said, "I have reason to believe that there are regular services at La Fayette, *Vincennes, &c.;* but as the clergymen who officiate at those places *have not been transferred* to me, I cannot report them as belonging to our diocese." After his removal to Vincennes, Mr. Roberts had little or no intercourse with his Protestant Episcopal brethren, but became intimate with the Rev. Mr. Audron, the Romish priest, and also with a gentleman, who is described as an "apostate lawyer." In process of time it was observed that he neglected his Sunday School in the afternoon, and went to "Vespers." He continued to officiate in St. James's Church, although the congregation, as unfavorable reports were circulated, diminished in numbers. Having now been transferred to Indiana, it was expected by the Bishop and the nearest clergy that he would soon be admitted to the order of priests; but when questioned on the subject by the leading member of his congregation, he said that he had written to Bishop Upfold to inform him that he declined ordination *at this time.* The Bishop received Mr. Roberts' letter while on his visitation to Madison, but being obliged to go to La Fayette in order to settle matters there, he was unable to make a visitation to Vincennes before the third of March. Having at length arrived at that place he had interviews with that gentleman, and perceiving in him a strong disposition to "quibble," he insisted on a categorical answer to the question, "Do you, or do you not, believe the Protestant Episcopal Church, of which you are a Minister, to be an integral portion of the One, Holy, Catholic Church?" To this, Mr. Roberts, being thus pressed, replied, *that he did not.* Formal notice was soon given to him, that his license to preach was revoked, and that it would be the duty of the Bishop to see that a presentment were instituted against him, with a view to bring him to trial.

These, Mr. Editor, I believe to be substantially the facts in the case of the Rev. G. Lamb Roberts, late of the Diocese of Illinois. They constitute "an unpleasant item in the enumeration of the sufferings" of the Church at the West, and they naturally lead us to this inquiry, viz: If Deacons, brought up in part near the *Jubilee stream*, where there are no "muddy waters" to pollute them, and where no "Romanizing party" exert an influence, are so easily "perverted" from the right way, to what institution shall we turn for a *sure* refuge from the poisonous "fountain" of the "Man of Sin?"

A WESTERN OBSERVER.

P.S. In reference to Bishop Upfold's revocation of Mr. Roberts's licence to preach, he says:

"This he (the Bishop) was competent to do, since it does not affect my clerical character, of which I can be divested only by a renunciation on my own part, or by the formal sentence of an ecclesiastical court Before such a body it is the intention of the Bishop formally announced, to cite me to answer on the charge of *heresy.* When I shall be notified of the time and place, it will afford me great pleasure to establish, as I think I may, that I am not guilty of so grievous a sin."

March 7, 1850.

For the Churchman.

"The Recent Defections."

MR. EDITOR,—It was with more than ordinary interest that I read the article on this subject, which appeared in your last number, from "a Presbyter." Depend on it, he has touched the key-note of these dirge-like *performances*, and has struck a chord which will vibrate in the hearts of thousands. If I have any just conception of the church's mission, we, her children of this *golden* age, have yet to learn wherein her great weakness lies, and, by the rule of contraries, her great strength. Away with your "word and tongue" religion. Whether found in the church, or among the sects, it is high and *dry.* Deeds, if not the *only*, will be the final test.

The communication of "a Presbyter," abounds with hints in the right direction. And, although I have no idea who the speaker is, the *voice* I know, because it speaks to my conscience. Let him say on. Or others like-minded with himself, and more accustomed to wield the pen, and who, on this subject, would be listened to by the whole church—let them, let one in particular, to whom "A Presbyter" alludes, improve the occasion (for it is a great one) and work while it is day.—See Luke xix, 42: "Hid from thine eyes."

UNUS CLERICORUM.

For the Churchman.

Church Benevolent Society.

MR. EDITOR,—I notice in your paper of the 16th instant, a communication from Rev. Mr. Hanson, calling attention to a proposed organization of a Benevolent Association among the members of our communion in England, and calling upon the active members among the laity of New York, to commence a similar organization here.

You will confer a favour, by informing through your paper, any who may favour such a movement, that the suggestion has already been anticipated, and that an association embracing similar objects mentioned by Mr. H., is nearly formed in this city, and will in a short time be presented to Episcopalians for their concurrence and union with it.

E.

THE CHURCHMAN.

NEW-YORK, SATURDAY, MARCH 23, 1850.

The Past and Present Position of the Church of England as to the State.

THE contrast between the past and present position of the Church of England with regard to the State authorities cannot but present itself forcibly to every one who is in any moderate degree acquainted with her history. At present the power of Parliament is exercised without any restraint or limit on the part of the Church, except the opposition which may be offered by some of the Episcopal Bench, and some few faithful sons among the Laity in the two Houses. In the decision of matters of the greatest consequence, involving the most solemn doctrines, or the highest ecclesiastical privileges, the voice of the sectarian, the infidel, the blasphemer, is as potent as that of the most devoted and faithful Churchman, provided only he has a seat in the Commons or the Lords. The authoritative voice of the Church as a spiritual body is silent; and when her Bishops give their sentences on the subjects which are discussed in the Upper House, it is too often apparent that they speak as men, partizans, and politicians, not as successors of the Apostles, holding "one Lord, one faith, one baptism." The CHURCH has no voice in their *selection*, and they cannot therefore speak in her name with authority and confidence. They are not chosen at present for their devotion to her interests, their unimpeached orthodoxy and profound learning, their wide-spread influence with their brethren, and their commanding talents. It suffices if they possess a moderate degree of ability and learning, have not too much zeal and devotion, and, especially, will not cross the appointing party in their public proceedings. When a bishop brings forward a measure of importance, as the Bishop of London has done with the Act relating to Ecclesiastical Discipline, the chief question for consideration is, not what the purity, prosperity, and extension of the Church demand, but what the ministry in power, with their supporters, will approve, and what indulgence they will be pleased to grant. The only way in which the Church at large can now make herself heard is by addresses to the Queen and Bishops, and Petitions to the two Houses of Parliament. Too often they are as ineffectual as was the man's attempt to bring the boys out of his fruit-tree by fair words and clods of turf.

In this condition is the Church at present—and a very deplorable and trammelled state it is. The friends of a mere *establishment* with Romanists and sectarians unite in the representation that the case has been the same ever since the Reformation was commenced in the reign of Henry VIII., and that it is now too late to alter it. They speak as if the Sovereign stood in the place of Christ, had full and unlimited power to alter and enact at his or her own pleasure, provided Parliament consent, and the Church had nothing to do but to submit. The first class look on the Church as a national and political institution established by law, and to be maintained by law. The other two have very obvious reasons for making the same representations, though the grounds they severally assume are different. But the truth is that this paramount and sole authority of the State is a modern innovation, of little more than one hundred years' standing. It has arisen from the arbitrary and violent exercise of the royal prerogative in forbidding the Church to deliberate in Convocation. It is as much a usurpation in Ecclesiastical affairs as would be the arbitrary forbidding of the Houses of Parliament to assemble for the despatch of secular business. Could the Church resist as sternly as would the nation, the claim would not be made.

If we look back to the early steps which led to the Reformation, and particularly the acknowledgement of the Royal Supremacy, we shall find that the change was not effected solely by the regal power or the omnipotence of parliament, but by the Church of England herself in Convocation. Nor was it the work of Cranmer, for he was not yet a Bishop, but the solemn declaration of many who held the *Doctrines* of Rome. It was declared when William Warham was Archbishop of Canterbury, and arose from proceedings under a statute which had been enacted 130 years before, in the 16th year of Richard II. This was one of those acts by which the monarchs and people of England constantly resisted the usurpations and tyrannies of the Papal power. It ordained "that if any did purchase translations, sentences of excommunication, bulls, or other instruments, from the court of Rome, against the King or his crown, or whosoever brought them to England, or did receive or execute them, they were out of the King's protection, and that they should forfeit their goods and chattels to the King, and their persons should be imprisoned." This was the famous statute of *præmunire*.

Cardinal Wolsey, in his efforts at self-aggrandizement, had received and acted upon a legantine bull from the Pope, without the royal commission, and had rendered himself, and those of the clergy who had exhibited submission to it, liable to these penalties. Hence, when the Convocation met, in 1531, the clergy found themselves in an awkward predicament. Proceedings against some of them had been commenced in the law courts, and they would inevitably incur the penalties of the statute. Hence they were induced to present a petition to the King, styling him "the Protector and Supreme Head of the Church and Clergy of England." To this, after discussion, the words were added, "In so far as is lawful by the law of Christ," and in this shape was accepted by the King. (Burnet's Ref., vol. i., B. 2, anno 1531.) It is plain that in this step they did not consider themselves as rejecting the lawful authority of the Pope, or cutting themselves off from the communion of the Catholic Church, but as declaring the undoubted prerogative of the Kings of England, which had been encroached on and interfered with by Papal ambition.

This was a most important measure, and laid a firm foundation for the abolition of the payment of *annates* and first fruits to the Pope, the prohibition of appeals to him, and other measures necessary for the vindication of the rights of the national Church, and the protection of the English people. It was not until the grounds of the Papal supremacy had been thoroughly canvassed, and written against by Gardiner, Stokesley, Bishop of London, Tonstal, Bishop of Durham, and others afterwards noted for their opposition to the Reformation of Doctrine, that it was abolished by Act of Parliament in November, 1534, and the King's supremacy declared.

Burnet gives the following statement of the sense in which this supremacy was understood, from papers written at the time:

"To them [the Kings of England] specially and principally it pertaineth to defend the faith of Christ and his religion, to conserve and maintain the true doctrine of Christ and all such as be true preachers and setters-forth thereof; and to abolish abuses, heresies, and idolatries, and to punish with corporeal pains such as of malice be the occasion of the same. And, finally, to oversee and cause that the said bishops and priests do execute their pastoral office truly and faithfully, and specially in these points, which by Christ and his Apostles was given and committed to them; and in case they shall be negligent in any part thereof, or would not diligently execute the same, to cause them to redouble and supply their lack; and if they obstinately withstand their prince's kind monition, and will not amend their faults, then and in such case to put others in their rooms and places. And God hath also commanded the said bishops and priests to obey with all humbleness and reverence both kings, and princes, and governors, and all their laws, not being contrary to the laws of God, whatsoever they be; and that not only *propter iram*, but also *propter conscientiam;* that is to say, not only for fear of punishment, but also for discharge of conscience." (Hist. Ref., ad ann.)

It is true that subsequently, both in the reign of this monarch, and under the Protectorate in Edward VI.'s reign, the royal supremacy was in many instances unduly exercised, and that the authorities of the Church submitted in various ways, some at one time, and others at another. This, however, was an abuse of power not contemplated by the Church, whose view of the royal supremacy remained on record for future reference. It was afterwards confirmed in Queen Elizabeth's time, by the 37th Article.

The proceedings in reference to the reformation of Doctrine were carried on in the same manner. They were originated in Convocation, and when necessary were confirmed by Parliament. Thus the voice of the Church and the State went together. In 1536, certain articles were agreed on concerning religion, in which some advance was made towards a purer doctrine. "The Institution of a Christian Man" was published in 1537, having first been submitted to Convocation, and approved by them. An instructive account of this book is given by Rev. Dr. W. D. Wilson, in his recent work on the *History of the Reformation;* who also points out with great clearness and precision the fact that the Church originated and executed the leading measures for her Reform, the several steps that were taken, and the great principles involved. It was not, therefore, a mere political movement, as is often shamelessly alleged, but the solemn discharge of an imperative duty and responsibility. The several Liturgies and Service Books, as we showed in former articles on them, were prepared and approved in Convocation: the Articles were adopted by the Convocations of 1562 and 1571, under Queen Elizabeth; and some accounts state that those of 1552 were also approved by that body. In fact to have forbidden the Church to deliberate and legislate on these momentous subjects, and to require that everything should be decreed by the sole authority of the Sovereign and Parliament would have caused the utmost astonishment and indignation.

Now, however, the majority of Englishmen have lost sight of the true theory of the Church to such a degree, that they rejoice in the fact that she cannot stir, from the weight of the chains which oppress her. She can make no new Canons, nor alter the old, passed in 1603; many of which are obsolete, and others inconsistent with the laws of the land. Hence the painful conflicts which arise in the breast of the faithful and conscientious Parish Priest, when called on to do some act forbidden by the Canons but enjoined by the statutes of the realm. Hence the bold denial of her doctrines and principles by the Puritan and Latitudinarian within her pale, though clothed in the habiliments of the priestly office, while she is unable to take any measures for the suppression of the heresy, or the condemnation of the pernicious work, in her representative Synods, because the Sovereign will not allow them to meet. Is discipline to be enforced, Parliament must provide the means and the remedies; and they are often in accordance with the wishes and views of her enemies, not in harmony with her high claims and her just spiritual privileges. Is the Liturgy to be amended, and a reform desired, it is Parliament which must direct the changes, and the sacred volume of 300 years' use is to be mangled and altered in compliance with the fancies and the ignorance of dissenters and irreligious men of all kinds. Many of them are turbulent and factious opponents of all conservative measures, and all propositions which tend to the promotion of the efficiency of her system, but become joyous and accommodating when the object is to spoil her possessions or overthrow her institutions. The State, from being a ready and willing ally, has become an oppressive and tyrannical task-master: the nominees of the Crown on their cathedral thrones are too apt to accommodate their principles and conduct to the will of their ministerial patrons, and not to the will of their Great Head. The royal supremacy is not influenced and controled by the voice of the Church in her Holy Synods, declaring her necessities and telling of her successes, but by the arbitrary will of a Prime Minister, whose sympathies seem to be wholly with her adversaries and her enemies. Here, then, lies the root of the evils under which at present she suffers, and nothing effectual can be done till the Church is emancipated, and can assume her rightful authority, and speak with the fearlessness which belongs to the Spouse of Christ. The spirit is moving which alone, under the guidance of her Great Head, can effect her liberation. While her enemies revile and blaspheme her, her faithful children are strengthening her strongholds, and mustering beneath her banners for the contest which must ere long ensue; and we believe that God will be "her refuge and strength, a very present help in trouble."

Foreign Intelligence.

By the Canada.

In the House of Lords, on the 11th of February, the Ecclesiastical Commission Bill was read a second time. The Marquis of Lansdowne stated that the Commission at present consisted of forty-nine persons, including the whole Episcopal Bench, and was found too unwieldy. The funds subject to distribution consisted of more than £150,000, and would, before very long, reach £300,000 per annum. The bill provides for the appointment of three "Church Estates Commissioners," two of whom are to be paid; one to be named by the Archbishop of Canterbury, and two by the Crown; and to be charged with the entire management of the Church Estates. Various checks and safeguards are provided for the due and speedy administration of the trust. The Archbishop of Canterbury approved of the change, but vindicated the proceedings of the present Commission. Lord Harrowby contended more bishops were wanted. The Bishop of London stated that the labors of his see were far too much for one Bishop. Lord Stanley concurred with the objects of the bill generally, but objected that one of its provisions militated against any future increase of the number of Bishops. The number now was inadequate, and would be far more so twenty years hence. He contended that the Episcopal fund (£16,000) ought to be kept distinct from the general fund, and not consolidated with it, as the bill proposed. Lord Landsdowne said, the Government would not abandon this feature of the bill. It was ordered to be committed that day fortnight.

On the 7th of February, in the Commons, Mr. Wortley obtained leave to bring in his Marriage Bill; as we have mentioned previously. Sir R. Inglis, Mr. Law, and Mr. Goulburn opposed the measure, and Messrs. S. Herbert and Mangles supported it. The leave was granted by 149 to 65.

The same evening Mr. Anstey moved for leave to bring in a bill to repeal certain penal acts affecting the Roman Catholics. The motion was lost—77 to 72.

On the 14th, Mr. Fagan moved for a Committee of the whole to take into consideration the tax called "Ministers' Money," which he said pressed heavily on the Roman Catholics. Mr. Napier explained the origin of this tax in the reign of Charles II., and that then it was not levied on Romanists, but on the new English settlers in the larger towns, for the support of a clergyman of the Established Church. Sir G. Grey moved the previous question, and the motion was lost—96 to 76.

On the 15th, Lord John Russell brought in resolutions to assume and discharge the debts owing by Ireland, amounting to £4,783,000, to be repaid in forty years, which were agreed to.

A Great National Education Meeting was held at Willis's Rooms, London, on the 7th of February. The Bishops of Exeter, Bath and Wells, Chichester, Glasgow, Archdeacons Thorp, Manning, Churton, Harrison, Allen, Murray; Rev. Drs. Wordsworth, Mill, Spry, Molesworth, Harrington, Biber; Revs. G. A. Denison, J. Keble, J. H. Woodward, H. H. Norris, A. Watson, W. Gresley, W. Sewell, Sir G. Prevost, H. Hughes; Lords Lyttleton, Nelson, Campden, Castlereagh, Fielding; A. J. H. Hope, M.P., R. Palmer, M.P., J. Napier, M.P., W. Miles, M. P., and many others were present.

Hon. J. C. Talbot, Q. C., was called to the chair.

Among the speakers were the Bishops of Glasgow and Chichester, Rev. Messrs. Denison and Sewell, Rev. Dr. Biber, and Mr. Roundell Palmer, M.P. The Resolutions were in substance spirited protests against the aggressions of the Committee of Council on the National Society and the Church of England; asserted the claims of the Church as the divinely-appointed instructress of all classes of people in England; and adopted an address to the Queen, and Petitions to the Houses of Parliament, embodying these principles. The meeting was very large, and the most unanimous, determined, and cordial Church feeling was manifested. The speeches of the Rev. Mr. Denison and Dr. Biber were peculiarly able and vigorous.

Diocese of Oxford.—*Lenten Misson.*—We understand that the Bishop, with the assistance of three or four active parish clerygymen, has commenced a series of visits to some of the more important towns of the Diocese, during this season of Lent, with the view of aiding the resident parochial clergy in appealing to the conscience of their respective flocks. During his Lordship's stay in each place, which is to last, we believe, nearly a week, the Holy Sacrament will be celebrated daily, and sermons preached both at morning and evening service, with the especial view of arousing the careless, and of confirming and perfecting the more advanced. From Wantage the Bishop will proceed to Farringdon, and afterwards to Banbury, in which last place he proposes to hold an ordination on the Second Sunday in Lent.—*Eng. Churchman, from Oxford Herald.*

The Rev. James Ford, who died on the 31st of January last, has left £2000 3 per cents. to the Chancellor, Masters, and Scholars of the University of Oxford, to accumulate till the fund produces a clear income of £100 a year, and then to be applied to the founding of a *Professorship of English History* in the University, to be called by the name of the founder. The bequest is to commence to take effect after the death of the last survivor of five brothers and sisters, now between 60 and 70 years of age.

Dr. Singer accepts the office of Regius Professor of Divinity in Trinity College, Dublin, *contingently*, until it is decided whether he can hold with it the College Living of Ramochy. This was given as a compensation for the loss of the senior Fellowship, the emoluments of which are £800 more than the Professorship.

Some curious proceedings had taken place at Brighton, on the 12th of February, in the case of Mr. Daymond, Master of the Central Schools in that town. At an ultra "Protestant" Dissenting "Reformation Society," held there some time back, some of the usual nonsense had been spouted respecting Puseyism, Tractarianism, Baptismal Regeneration, and the identity of the principles of their advocates with those of Rome. Mr. Daymond, as a true son of the Church, very ably defended her principles. This brought a hornet's nest about his ears, and measures were taken to have him removed from his post, *as unfit to teach Protestant youth.*" A meeting of the Committee of the Schools was held to consider the question, at which the Bishop of Chichester presided. The Vicar of the Parish, the Earl of Chichester, and others warmly defended Mr. Daymond, who made a powerful and Church-like speech in his own behalf. The decision of the Committee was in favor of Mr. Daymond, who was warned, however, that he had acted imprudently. We think so too. To waste one's breath and logic in advocating Church principles before such an assembly of bipeds as the "Reformation Society" consisted of was in direct violation of our Lord's precept about casting pearls.

Pluralities.—Mr. Frewen's new Bill proposes to abolish all pluralities in future where the benefices are not actually contiguous to each other, and the population of the two holdings exceeds 600, except the value is under £100.—*John Bull.*

The Great Tubular Bridge over the Menai.—The second tube was lowered to its permanent seat on the Carnarvonshire side, on Wednesday, in the presence of its talented engineer, Mr. R. Stephenson, M.P. So successfully was every part brought to bear on lowering the tube on the rock tower, that an extension of three-sixteenths of an inch took place, denoting great rigidity. The gale on Wednesday, and again on Saturday, when the wind was west and by south, or at right angles with the bridge, did not affect the structure in the least, though a pressure of seventeen and a half pounds to the square foot was ascertained. It is expected to be completed and opened in about a month.—*Ibid.*

Ancient Crozier.—The Duke of Devonshire, on his late visit to his estates in Ireland, brought back with him that very curious relic of antiquity, the crozier of the ancient Bishops of Waterford and Lismore, which came into his Grace's hands, we believe, with the property of the Boyles, Earls of Cork. It is of bronze, ornamented with enamel and beads; and if it do not belong (as some antiquaries contend it does) to the eighth or ninth century, it is certainly not of later manufacture than the very commencement of the twelfth century, the reign of Henry I. It has been privately seen by not a few Irish antiquarians, who are of opinion that it is of the workmanship of that country; and the Duke has kindly consented to its exhibition at the Society of Antiquaries in London, on an early occasion, in order to ascertain the decision of that learned body as to its precise age, and the part of the world where it was made. It seems clear that it did not come originally from Italy.—*Ibid.*

New Church In St. Marylebone Parish.—A numerous meeting of ladies and gentlemen residing in the district of Christ Church, Marylebone, was held on Tuesday, in the National School-room, High-street, for the purpose of promoting the erection and endowment of a new church in Carlisle-street, Portman-market, to be devoted chiefly to the use of the poorer inhabitants, 60,000 of whom were stated to be unprovided with Church accommodation. The sum required for this purpose is £10,000, one-half to be expended on the building, and the other on the endowment of the Church. Resolutions in accordance with the object of the meeting were unanimously adopted. Lord Ashley occupied the chair on the occasion.—*Ibid.*

The Proposed Popish University in Ireland.—Great exertions are still made to carry this object into effect. Several Irish Priests have subscribed £50 each towards it. Dr. Cantwell, Roman Catholic Bishop of Meath, in a letter to the *Tablet*, states, that a sum of at least £1000 a year, bequeathed to him for "Catholic" educational purposes, is, according to the best legal advice, "applicable, under conditions, to the intended Catholic University."—*Ibid.*

From the New York Albion.

Expeditions in Search of Sir John Franklin.—We have not room this week for the interesting particulars of the preparations making for an earnest search after the crews of the *Erebus* and *Terror*. As we mentioned a fortnight since, Capt. Horatio T. Austin, C.B., is appointed to the command. He was First Lieutenant of the *Fury* under Capt. Parry, when she was wrecked in Regent's Inlet, and has, moreover, seen very much service. His personal qualifications have alone procured him this distinguished honor. He was commanding the *Blenheim* guard-ship at Portsmouth, and received a telegraphic communication, enquiring if he would accept the appointment. His answer was "Most cheerfully." Four vessels are to be employed, two sailing, and two screw-propellers. There being no ships well-adapted for the purpose amongst the 671 that compose the British fleet, the Lords of the Admiralty have purchased four, viz., the *Baboo, Ptarmigan, Eider*, and *Free Trade*, the two latter being screw-steamers. The ships will be commanded by Captains; the steamers by Lieutenants. The appointments are very judiciously left to Captain Austin, who is overwhelmed with applications from volunteers. Capt. Peel, a son of Sir Robert, lately commanding the *Daring*, on the Halifax station, and in the Gulf of Mexico, is amongst them, as are several officers from the ships recently returned with Sir James Ross from the Arctic Seas. The veteran Sir John Ross is also anxious to get up another private expedition. He is backed by the Hudson's Bay Company, who volunteer £500 towards the expenses. Sir John asks £3000 only from the public. Mr. Penny, an experienced master of Greenland whalers, is also about to fit out a ship from Aberdeen, under the auspices of Lady Franklin. Altogether the prospect is cheering; and certainly, if zeal on the part of officers, and liberality on the part of the public, can carry relief to the lost, or bring us tidings of them, the coming summer will be eventful. There will not be fewer than ten vessels engaged in this noble purpose—the *Plover*, now in Behring's Straits; the *Enterprise* and *Investigator*, under Capt. Collinson, bound thither; the four ships mentioned above; one under Mr. Penny; and two to be sent out by Mr. Grinnell of this city. In addition to these, land explorations will be made and continued

New Publications.

Prelections on Butler's Analogy, Paley's Evidences of Christianity, and Hill's Lectures in Divinity. By the late Thomas Chalmers, D.D., L.L.D.; New York, Harpers—1850: Pp. 554.

This forms the 9th and last volume of the posthumous works of this eminent Scotch divine. To it are prefixed two Introductory Lectures to the students of the New College, Edinburgh,—the first on "the use of Text Books in Theological Education;" the second, "Advice on the Conduct and Prosecution of their Studies." The former contains some very sound and judicious remarks on the course to be pursued by a Professor of Theology, and recommends the use of the treatise of some celebrated author as a guide to the student, accompanied by the comments of the Professor, and from time to time written discourses or lectures on such topics as need elucidation or an enlarged examination. It is observed very justly, that for one man to imagine he can grasp the whole circle of theological science, and trust to his own writings alone for the adequate instruction of his pupils, would be a vain and groundless confidence in his own intellectual strength—while on the other hand, to trust implicitly to the text book, leaving out of view the new phases of thought and the new theories which are continually springing up, and the modern discoveries in philology and historical researches would be highly detrimental. The second embodies a number of practical directions, very valuable to the theological student. The "Prelections" show how he carried out these principles, and contain much profound thought, and frank and manly expressions of the author's views on various topics, and certain positions of the writer mentioned. We have only glanced at those on Butler's Analogy, of whom he exhibits himself a great admirer. They are very ably written, and are profitable subjects for intellectual study: in some cases however, the Doctor of course, is biassed by his own theological system.

The Life of John Calvin by Thomas Dyer. Harpers; 1850: Pp. 458.

We are informed in the preface that this work has been founded as much as possible on Calvin's correspondence, and where that could not be done recourse has been had to Ruchat's History of the Reformation in Switzerland and Dr. Paul Henrey's recent biography of Calvin. Mosheim is relied on (2 vol. *Ketzer-Geshichte*) for the account of Servetus, and also Trechsel. As far as we have examined this biography, it seems to be written with much calmness and impartiality, and to give a clear and well executed view of the busy and eventful life of the Reformer of Geneva. We think that his character as depicted, is just, though by no means attractive. It appears he was never ordained, but took the honor to himself. The author errs in making the Church of England a branch of the "Reformed," because it does not hold the Lutheran tenet of *Consubstantiation!*

The Annual of Scientific Discovery; or Year Book of Facts in Science and Art. Edited by David A. Wells and George Bliss, Jr.; Boston, Gould, Kendall & Lincoln, 1850: Pp. 392.

This neatly printed book is a very valuable one, embracing a short account of all the most important discoveries and improvements made for the past year in the departments of Mechanics and Useful Arts, Natural Philosophy, Chemistry, Geology, Astronomy, Botany, and other kindred sciences, Geography and Antiquities. There is also a list of patents, a useful index to articles in scientific journals and reports, and a copious index to the work. Such a compilation has been much needed, and the fullness and excellent arrangement of the present one reflects much credit on the research and judgment of the editors. To obtain an idea of the variety and importance of the articles treated of, the volume itself must be obtained.

The Devout Communicant. By Rev. E. Bickersteth. Stanford & Swords.

This is a beautiful little volume in appearance, and is compiled by the author from his larger work. It exhibits his characteristic piety and devotion, and also his defective view of the sacrament as a mere commemoration.

Bishop Wilson's Short Introduction to the Sacrament of the Lord's Supper has also been issued by the same publishers in a beautiful form. The elevated piety and high doctrinal teaching of this work of the venerable bishop, render it deserving of all commendation. The American editor has added the Communion Service of the American Church with an appropriate commentary and meditations.

Bishop Wilson's Sacra Privata has also been published in the same style, and with a convenient arrangement for the devotional purposes of general readers. A brief sketch of the Life of the Bishop is prefixed. The editor, the Rev. W. H. Odenheimer we are happy to see continues his useful labors for the Church.

The same firm have published "*Always Happy*" and "*Cousin Bertha's Stories*" in a new and improved form, which in addition totheir intrinsic excellence render them more suitable than ever for gift books to children.

We have received Littell's Living Age, No. 306.

Twenty-Fifth Annual Report of the Managers of the Society for the Reformation of Juvenile Delinquents.

It gives a full history of the Institution from the time of its formation. The whole number of children received since 1824, is—4663; Number in the House 1st January, 1849, 355; Received during the year, 303; Total 658. Remaining 1st January 1850 338. The receipts for the year have been $35,479, the expenses $24,527, and there is a balance on hand of $951. Owing to the precautions taken, and the attention and skill of the physician, Dr. Carter, the deaths by cholera were Providentially very few,—only 3 out of some 200 cases. The reports of the teachers show the diligence exercised in training the children; and some testimonials are added from various individuals in this State and elsewhere of the good character of many of the former inmates of the Refuge. When we consider that there are some 3,000 children of both sexes, and from 8 to 16 years, habitually trained to vice and crime, as appears by the report of the Chief of Police, it is much to be desired that this Society may be strengthened both in power and resources.

We are happy to acknowledge the receipt of *Trench* on the Miracles of our Lord in a handsome 8vo from Messrs. D. Appleton & Co., which shall speedily receive the attention it merits.

Geneva College.—We are happy to learn from the *Gospel Messenger* that by the filling up of the Hobart Professorship, and an *additional* grant of $900 from the Society for the Promotion of Christianity, in this Diocese, this excellent College will now have an income of $2,000 per annum from these sources. If in addition it is adequately supported by Churchmen, who, wish their sons to be duly instructed in the paths of religion, and the Church, as well as in intellectual and scientific studies—it cannot but succeed and prosper. The ability of its President and Professors, the completeness of its course, and the steady, unobtrusive, diligent execution, by its authorities, of the trusts committed to them, render it eminently worthy of the patronage of all faithful sons of the Church. It will be seen from the following notice in the *Messenger*, that several professorships have been lately filled up:

"All the friends of Geneva College, will feel highly gratified with the following excellent appointments:

'*Geneva College.*—At a meeting of the Trustees of this Institution, held on the 6th inst., at the Medical College, the Rev. William D. Wilson, D.D., was appointed Professor of Moral and Intellectual Philosophy and History.

'John Palmer McGregor, Esq., A.M. was appointed Professor of Mathematics and Natural Philosophy.

'Rev. Kendrick Metcalf, A.M., was appointed Professor of the Latin and Greek Languages, and Literature.

'These selections are regarded by the friends of the College as excellent, and give to the College, when added to the present professors, as large a faculty as it ever had. It is also understood that the new professors will accept their respective appointments.'"—*Geneva Courier.*

We very cordially insert the accompanying Prospectus, and hope our readers will pay due attention to the announcement it contains. Dr. Rudd's skill in composition and soundness in the faith need no recommendation from us; and there are few, who will not desire to possess so appropriate and edifying a memorial of that exemplary man of God. We shall be very happy to receive the names of subscribers at this office, as requested in the Circular, and trust the number required will be speedily made up:

From the Gospel Messenger.

Sermons—by the Rev. John Churchill Rudd, D.D.

It is proposed to publish by subscription, one or more volumes of Sermons, by the late Dr. Rudd.

The First Volume will comprise Thirteen Discourses on the Female Character, as illustrated in the history of some of the most eminent women mentioned in Holy Scripture.

I. The sphere of Woman, its dignity and importance.
II. Eve. III. Ruth.
IV. Esther. V. Jezebel.
VI. Rebekah. VII. Dorcas.
VIII. Martha & Mary. IX. Sarah.
X. The Virgin Mary. XI. The Queen of Sheba.
XII. The Shunamite. XIII. Deborah.

This Volume will be furnished, printed in plain, fair type, neatly bound, for *One Dollar*.

All the manuscripts of Dr. Rudd were entrusted by himself to the undersigned, for him to use as he might deem expedient, and they are now published for the benefit of the author's widow, left almost destitute of the means of a livelihood.

Should there be sufficient "encouragement to warrant it, other volumes will be published, on the Festivals and Fasts of the Church, and on Practical Duties. Every one who has had the privilege of listening to Dr. Rudd in the pulpit, will, it is presumed, concur in the opinion, that he was one of the best sermonizers of his day. Always clear and instructive; frequently very forcible; often rising into true eloquence; knowing well how and when to enlist the feelings, his discourses will be found worthy of a place on every Christian and Churchman's table. His numerous surviving friends, and the patrons of the Gospel Messenger, so long and ably conducted by him, it can hardly be doubted, will gladly supply themselves with a memento of this laborious servant of the Church—this truehearted friend to so many of his fellow-creatures.

The first Volume will be put to press, so soon as five hundred subscribers are obtained.

Subscription papers may be returned to Messrs. Stanford & Swords, New York; the Publisher of the Gospel Messenger, Utica, N. Y.; or the undersigned at Grand Rapids, Michigan.

☞ The *entire profits* of the work will be paid over to Mrs. Rudd's order.

F. H. CUMING.

☞ All the Periodicals of our Church, are respectfully requested to give the foregoing Prospectus one or more insertions, and to add, if willing so to do, that they will receive the names of subscribers. F. H. C.

Domestic Intelligence.

DIOCESE OF NEW YORK.

Episcopal Services *by the Bishop of New Hampshire, acting at the request of the Standing Committee of the Diocese.*

Wednesday, March 13, *E.*—In St. Mark's Church, Williamsburgh, L. I., the Bishop held a confirmation for St. Paul's Parish, as yet worshipping in a room. Evening Prayer was said by the Rev. Mr. Fash, Rector of St. Paul's, and the Rev. Mr. Clapp. The Bishop preached and confirmed *twenty persons*, of whom sixteen were of St. Mark's Church. The Rev. Mr. Haskins read the Preface in the Confirmation Office.

Thursday, March 14. In the evening, in Emmanuel Church, New York, prayers were said by the Rev. Dr. Haight, and Rev. Mr. Pardee; the Lessons being read by the Rev. Messrs. Draper & Elmendorf, deacons. The fifth selection of Psalms from the Psalter was chanted antiphonally (as were also the proper canticles) by the clergy, and the choir with the congregation. Before the sermon the Rector, the Rev. Mr. Leonard, presented to the Bishop for confirmation 13 persons from his own parish together with 4 from St. Clement's. The Bishop preached; and after the sermon an offering was made in behalf of the Sunday-School and Parish Library.

Friday, March 15, p.m.—In St. Luke's Church, Brooklyn, Prayers were said by the Rev. Mr. Labagh and Dr. S. R. Johnson. The Lessons were read by the Rev. Mr. Shackelford. The Bishop preached and confirmed *fifteen* persons, of whom *four* were from St. Paul's. The Preface in the Confirmation Office was read by the Rector, the Rev. Mr. Diller.

E.—In St. Mary's Church, Brooklyn, Evening Prayer was said by the Rev. Dr. Johnson. The Lessons were read by the Rector, the Rev. Mr. Shackelford. The Bishop preached and confirmed *twenty-three* persons.

Fifth Sunday in Lent, March 17, a.m.—In Grace Church, New York, Morning Prayer was said by the Rector, the Rev. Dr. Taylor. The Bishop preached and confirmed *twenty-seven* persons.

p.m. In St. Bartholomew's Church, New York, Evening Prayer was said by the Rector, the Rev. Dr. Balch. The Bishop preached and confirmed *sixty-three* persons, and addressed the Candidates.

E. In St. Matthew's Church, New York, Prayers were said by the Rector, the Rev. Mr. Pound. The Bishop preached and confirmed *eleven* persons.

Tuesday, March 19, a.m. In Christ Church, Manhasset, L. I., Morning Prayer was said by the Minister, the Rev. S. Cox, deacon. The Bishop preached and confirmed *four* persons.

p.m. In St. George's Church, Astoria, L. I., Evening Prayer was said by the Rev. Mr. Walsh. The Lessons were read by the Rev. E. R. T. Cook, deacon. The Bishop preached, and confirmed *six* persons. The Rector, the Rev. Mr. Chipman read the Preface in the Confirmation Office.

Western New York.—*Bishop DeLancey's Visitations.*—On Friday morning, March 8th, Bishop DeLancey instituted the Rev. Robt. Jas. Parvin, as Rector of Trinity Church, Rochester. Prayers were read by the Rev. Mr. Cooper, of the Diocese of Pennsylvania, and the Rev. Dr. Van Ingen of Grace Church, assisted by the Rev. Mr. Childs, deacon, of Pittsford, and the Rev. Mr. McKnight, deacon of St. Luke's Church, who read the Lessons. The acting Warden was Seth C. Jones, esq., who presented the keys. The Institution service was performed by the Bishop, and the sermon was preached by the Rev. Mr. Lee, of St. Luke's Church. The Communion was administered by the newly instituted Rector, assisted by the Rev. Mr. Cooper.

In the afternoon, the Bishop officiated in St. Luke's Church. Prayers were read by the Rev. Mr. Lockwood and Rev. Mr. Parvin, and the Confirmation preface by the Rev. Mr. Lee, the Rector.—The Bishop preached, and confirmed 21 persons. The Rev. Mr. Childs also was present.

In the evening, services were held in Trinity Church. Prayers were read by the Rev. Mr. Cooper and Rev. Mr. Lee, and the confirmation preface by the Rev. Mr. Parvin, Rector of the Church. The Bishop preached and confirmed 2 persons.

On Saturday, the 9th, the Bishop confirmed in private 1 sick person of Grace Church, and on Sunday, the 10th, preached in Grace Church, and confirmed 8 persons, making in all, for Grace Church, 9 persons. Prayers and the preface were read by the Rev. Dr. Van Ingen, the Rector.

In the afternoon, the Bishop visited Christ Church, Pittsford. The children of the Sunday-School were examined by the Rev. Mr. Childs, the Missionary, and were addressed by the bishop. Prayers and the preface were read by the Rev. Mr. Childs, who also baptized two children. The Bishop preached and confirmed 5 persons.—*Gospel Messenger.*

New Jersey—*Burlington College.*—We have received the Prospectus and Catalogue for the Seventh Term of this Institution.

It has nineteen teachers in addition to the President, Bishop Doane, and the Rector, the Rev. Mr. Bradin. The students are Seniors 3, Middle 7, Juniors 18, Sixth form Scholars 11, Scholars 90: Total 130.

It must be very gratifying to the friends of the Church both in this Diocese, New Jersey, and elsewhere, to find that the College continues so prosperous, and bids fair to become both an ornament and blessing to the State.

Virginia—*St. John's Church, South Wheeling.*—It is a neat and comfortable edifice, erected by the liberality of the friends of the Protestant Episcopal Church residing in the 5th ward, and was opened with divine service on the 8th of February by the Rev. James D. McCabe, the Rector, assisted by the Rev. Mr. Hyland, missionary at Wellsburg and Grave Creek, and Rev. Mr. Armstrong of St. Mathew's.

The present structure is intended as a temporary building only; it is plain and unpretending in exterior, the interior is neatly finished, in Grecian Doric style, with the exception of the eastern end, in which is placed the chancel, reading desk and pulpit—this is lighted by a magnificent Gothic window, a beautiful specimen of the taste and execution of the architect. The seats are all free, and so arranged that families can sit together, a consummation greatly to be desired in all our churches.

Divine service is celebrated every Sunday at half past ten a.m. and seven p.m. During Lent, daily morning prayer at seven o'clock, on Wednesday and Friday evenings at seven.—*Wheeling Gazette.*

North Carolina.—On 1st and 2d March, and 3d Sunday in Lent, in morning, Bishop Ives visited St. John's Church, Fayettville, preached three times, confirmed eight persons and administered the Holy Communion.

In the evening, and at night of the same Sunday, he preached twice in the chapel at Rock Fish Factory, and confirmed thirteen persons.—*Banner of the Cross.*

South Carolina—*Covention of the Diocese of South Carolina.*—It met on the 20th of February. The attendance both of clergy and laity, was unusually large. Morning Prayer, with the Litany, was said by the Rev. E. T. Walker, and the Ante-Communion by the Rev. M. A. Curtis, of Society Hill, formerly of the Diocese of North Carolina.—This Diocese has received within two or three years, several valuable accessions to its Ministry, from its Northern neighbor. While we grieve for the depression of the Church in North Carolina, caused by emigration to the south-west, we are pleased that some of her able and pious clergy have found occupation within our borders.

After the sermon, the Bishop proceeded to administer the Holy Communion, in which he was assisted by the Rev. Dr. Hanckel, and the Rev. Messrs. Keith and Barnwell. A respectable number of the devout laity remained to participate in the Eucharist.

On the organization of the house, no controversy arose as to the seats of either clergy or laity. The Rev. C. Wallace was, *viva voce* unanimously re-elected Secretary. The Secretary re-appointed the Rev. P. T. Keith, as his assistant.

Two new congregations, the Church of the Holy Apostles, Barnwell C. H., and Calvary Church, Glen's Springs, were admitted into union with the Convention.

When the election of Delegates to the General Convention came on, the Rev. T. J. Young declined being a candidate for re-election, on the ground of feeble health. Before the ballots were counted, the Convention adjourned to Thursday morning.

On Thursday, Prayers were read by the Rev. J. H. Smith, of Grahamville, and a Charge to the Clergy by the Bishop, entitled "*The Times Theologically Considered,*" was commenced, and in part delivered. It was finished the next day.

After the Convention had been called to order, the Tellers reported that the former Delegates had been re-elected, with the exception of the Rev. Mr. Young, who had declined. That for the vacancy, the Rev. C. C. Pinckney, Jr., had been chosen in the Clerical Order, but that there was no choice by Laity. A second ballot resulted in the election of the Rev. Mr. Pinckney, by both Orders.

The former Standing Committee was re-elected. No other business of any importance, beyond some matters of routine, was transacted, and the Convention broke up in great harmony on Friday, after a session of two days and a half.—*Charleston Gos. Mes.*

Address of the Bishop.

The Bishop reports during the year 27 Canonical visits, and 24 informal visits to parishes. Confirmed on 29 occasions 365 persons; 222 were of the class of "servants."

There are four candidates for Holy Orders, one of whom is a student in the General Theological Seminary.

Two Deacons have been ordained and three priests. One Presbyter has been displaced.

The number of miles travelled was 2790. There are 50 on the list of Parishes and Churches.

We annex some interesting paragraphs from the address:

"It has been noticed, with regret, that the teaching provided by *the Church*, is, in some of our congregations, not given to the people, in its fulness. For example, one of the Articles of the Apostle's Creed is not repeated, neither it, nor the substitute, and it may well be questioned, whether the omission is not forbidden, inasmuch as the discretion given to the *Church* is not given to the individual minister. In some congregations, the Fast and Festival days, other than Sundays, not being observed, or only some of them, the prescribed instruction is of course lost to the people. Daily Morning and Evening Prayer are said in only one of the Churches, as far as I am informed—six congregations in Charleston have provided a remedy by an arrangement for Daily Prayer in one of them.

"It is obvious that the *complete* body of the Church's teaching is placed in reach of those of her members *only* who have the opportunity of the daily morning and evening instruction, set forth in the Book of Common Prayer, to be given from the desk and altar in the Church. The Ante-Communion is read on every Sunday, we have reason to believe, with few, if any exceptions."

* * * * * *

"In this day of ultraism, and agitation, when sound principles are maintained without their proper limitations, and for the calm yet decided action which becomes a Christian is substituted passion in words and deeds, it is gratifying to notice the moderation, both as to faith and practice, in our Diocese. That this result, is *in part* attributable to what has well been called indifferentism, we do not deny; but we trust, it is, in degree, to be traced to a substantial agreement among us, as to doctrine and duty. It is believed there are few who deny the doctrine of 'the Apostolical succession,' of 'universal redemption,' and of the Sacraments as being 'generally necessary to salvation,' and that by no one is the teaching of the *Church* (so exact and full in the Liturgy) set aside to give more time, and claim more importance for the teaching of the Minister. In the pulpit, the discrepancies which may exist are probably to be traced to the different estimation of the various dangers to the faith—some apprehending most Romanism and superstition, others Puritanism, and others Rationalism and Infidelity. The difference in the choice of measures for guarding and extending the Church may be traced to the same cause. Let us strive and pray, that we may be much more 'joined together in the same mind, and the same judgment,' and the same action against the common enemy, irreligion under the various forms of unbelief, and error, and conduct, and if that union may not be, that we may have 'one heart, and keep the unity of the spirit in the bond of peace.' In our own, and our Mother Church in Great Britain, events remarkably analogous have, within no distant time, transpired. *There*, some have seceded to the Romanists, and another to the Baptists, and *here*, some to the former, and one to the Presbyterians. These facts are cause for sadness. But there is no reason to believe that the example in the one direction, or the other, will be followed by many, and if it should be, to a much greater extent, than is now anticipated, the Churchman will be roused to contend yet more earnestly for 'the faith once delivered to the Saints,' and will be fortified in those principles, which he has adopted, not without due examination, by the recollection that truth is often in the minority, and that our Lord has said 'Fear not, little flock.'

"The developements of the year, ought to persuade the Clergy to adhere strictly to the teachings of the *Church*; and the people to remonstrate, if these teachings are set aside, or curtailed. The teaching of the pulpit, even in our own Church: and of the press, although guided by those who call themselves Churchmen, is discrepant in such a degree, if not contradictory, as to embarras the many. Let us be thankful for, and faithful in the use of the Catechism, the Liturgy, the Articles, and the Prayer Book in general, and under the grace of God, all will be well. Is there Antinomianism in the Pulpit? At the chancel we have the moral law. Is parity taught by the individual? Every Emberday we pray for the 'divers orders' in Christ's Church. Is the preacher leaning to Rome? There is a corrective in the moderate respect for the Virgin Mary, which our offices inculcate. Does he preach the doctrine of *particular* redemption? He has just invoked in the Litany, 'God the Son, Redeemer of the world.' But farther illustration is not necessary. In the Prayer Book, we have 'the doctrine, and sacraments, and discipline of Christ as this Church hath received the same.' Would that we could say as much of all the sermons and publications by members of our Communion."

Mississippi.—*Consecration of the Bishop.*—From a private letter we learn that the Right Rev. Dr. Green was consecrated on the second Sunday in Lent, at Jackson, Mississippi, the capital of the State. Our correspondent has received from a friend who was present, "a most glowing account" of the services. He says, "Our Legislature is in session at Jackson, hence a concourse of people from all parts of the State witnessed the ceremonies. Nearly every Clergyman in the Diocese was present, and every Parish was represented. Bishop Otey preached the Consecration Sermon. Bishops Polk, Cobbs, and Freeman, were present. My informant says that he is well satisfied the impression made upon the people present will be a lasting one, and with the blessing of God, will produce much good. Our Bishop makes a favorable impression wherever he goes."

Notices.

ST. SIMON'S GERMAN FREE CHURCH,
Houston Street, between Pitt and Bridge Streets.

The Right Reverend Carlton Chase, D. D., Bishop of New Hampshire, will administer the Rite of Confirmation in the above Church, on Friday Evening, March 22nd.

The Service, part of which will be in the German language, to commence at half past 7 o'clock.

NOTICE.

"P. E, Church Missionary Society for Seamen in the City and Port of ."

A stated meeting of the Board of Managers of this Society, will be held at the S. S. Room of the Church of the Ascension, on Monday Evening next, (25th inst.) at half past 7 o'clock. THOS. P. CUMMINGS,
Mar. 23, 1850. Recording Secretary.

NOTICE.

The Clergy of Fairfield County, Connecticut, will hold a County Meeting in the Parish of Stamford, on Tuesday and Wednesday of Easter week. First Service on Tuesday at 3 o'clock. HENRY OLMSTEAD, Jr,
Ridgefield, Mar. 12. 1850. Secretary

BURLINGTON COLLEGE.

The Eighth Term of this Institution will open on the 1st day of May, 1850. Early application is requested, either to the Rt. Rev. George W. Doane, President, or to the Rev. James W. Bradin, Rector. 3m

ST MARY'S HALL, BURLINGTON, N. JERSEY.

The Twenty-seventh Term of this Institution, will open on the 1st day of May, 1850. Early application is requested, either of the Rt. Rev. George W. Doane the Bishop of the Diocese, or to the Rev. Reuben J. Germain, Principal.

☞ The Vestry of the (Protestant Episcopal) Church of the Nativity wish to return thanks to their friends, who have responded so liberally to the appeals which have been made for the last three or four years, in behalf of their efforts to erect a suitable edifice in the eastern section of the City. We have been laboring under difficulties seldom before encountered, and it was only through your benevolence that we were prevented from abandoning the attempt altogether. Trinity Church has been liberal beyond our most sanguine expectations; through her recent liberality, our builders have been enabled to make rapid progress with the building, and the probability is our new edifice could be ready for public worship about Easter; but there are some things required, and which are necessary to render it tenantable, that we have no means to provide for, and we need pecuniary assistance immediately for this purpose; if we do not obtain it, we must shut up the building as soon as the builders' contracts are fulfilled, or contract debts without knowing how they are to be paid when due. Our Congregation have comparatively nothing beyond providing for their daily bread, and *we* have contributed to the utmost of our ability during the last three or four years, to keep the Congregation together, and there appears no other way for us but to appeal again to those who have the means and the disposition to help us. It must be borne in mind that we intend ours shall be a Free Church, and it is our wish that it should be free from debt as well as free for every one to obtain the blessings which the Saviour dispenses through the Church without money and without price; to accomplish this we now make what we hope will be our last appeal. A trifling amount from those who have abundance and to spare will secure to us all we desire, and every dollar contributed now can be made available toward completing our edifice.

GEO. C. MORGAN, 44 Pike st.
Dr. JOHN R. CHAPIN, 305 Third st.
JAMES DE VOE, Treasurer, 335 Sixth st.
Committee.

One of the Committee will be in attendance daily after 5 o'clock P. M. at the new Church on Avenue C, between 5th and 6th streets.

CHURCH OF ST. GEORGE THE MARTYR.

Service will be held for this Parish, on Sunday next, in Convention Hall, No. 181 Wooster St., between Houston and Bleecker Sts., at half past 10 o,clock, A. M.

Acknowledgments.

DOMESTIC MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since 12th inst, viz:

X Y Z, Pa, thro' the editor of the Banner of the Cross, one-half, 5; Christ, Cooperstown, N Y, one-half, 10 10; J W DePeyster, Esq, 5; St Georges, N Y, 204; Christ, Middletown, Ct, 17 25; St Thomas, Newark, Del, for Bp Freeman's jurisdiction, 7; a member of ch of Ascension, N Y, per Mr Jackson, one-half, 6 50; Miss Lucy Nelson, Christ, Millwood, Va, 10; St Andrew's par, Brunswick Co, Va, one-half, 7 50; total, 272 25.

THOMAS N. STANFORD, Treas.,
New York, Mar. 19, 1850. 139 Broadway.

FOREIGN MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since 12th inst, viz:

St Ann's Parish, Albemarle Co, Va, 30; Christ ch, Millwood, Va, 26.42; do, George H Burnell to do, and Mrs Mary B Whiting, for Greece, 10; do. Mrs E Burnell, 5; do, Robert Randolph, 5; do, Miss Lucy Nelson, 2; do, Miss Susan Nelson, 1; do, for Greece, 1.50; do, China, 50 cts; do, Africa, 1;—62,42; St Ann's and So Farnham Parishes, Essex Co, Va, 35; do, for Africa, 5;—40; St James ch, Winsted, Ct, Africa, 5; Christ ch, Hartford, Ct, 71.25; St James ch, Fairhaven, Ct, 5; St Thomas ch, Newark, Del. 4.37; St Andrews ch, Brunswick Co, Va, 7.50; A member of the ch of the Ascension, N York, per Mr Jackson, 6,50; Family mite box 1; Christ ch, Middletown, Ct, 25; Christ ch, Cooperstown, Otsego Co, N Y, $10; X Y Z, per Editor Banner of the Cross, $5; total, 273.04.

J. SMYTH ROGERS, Treas.
New York, Mar. 20, 1850. No. 2 Park Place.

THE NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sums since his report of the 12th inst.

St Johns, Stamford, Conn, Rev A S Todd, D D, 10; J W DePeyster, Esq, sub, 10; H S Seaman, sub, 2; Miss Bush, Rye, West Chester Co, by S & S, 3; ch of St Cornelius the Centurion, Rev J McVickar, D D, 1 67; from the Convocation of Hartford Co, by Rev Henry H. Bates, 13; total 38 67.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.,
New York, Mar. 19, 1850. 20 John street.

PROTESTANT EPISCOPAL TRACT SOCIETY

The Treasurer acknowledges the receipt of the following sums since 12th inst.

St John's, Stamford, Ct, Rev A S Todd, D D, 9 22; J W DePeyster, sub, 2; H Seaman, sub, 1; total, 12 22.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.
New York, Mar. 19, 1850. 20 John street.

THE POOR

The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor.

By Messrs S & S, J W DePeyster, Esq, 5.

LOT JONES, 77 Second Avenue.
New York, Mar. 19, 1850.

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JAMES LLOYD BECK,
Mar. 12, 1850. For the Nashotah Mission, Ms.

Advertisements.

NOTICE.

PUBLISHED this week by Stanford and Swords, The New York Ecclesiologist for March.

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Symbolism—American and English Ecclesiological Societies—Notices of Churches—*Holy Trinity, Geneva*, W. N. Y.—Holy Innocents, West Point, N. Y.—Notices &c.

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Poetry.

From "The Altar."

BY THE REV. ISAAC WILLIAMS.

"If it die, it bringeth forth much fruit."

"In sweat of thine own brow thou shalt eat bread ;"
This was man's penalty ; and here he lies,
Driven from that Garden of his Paradise,—
Here in the wilderness as one half dead,
With sweat of Blood upon His Body shed,
That we may in that costly sacrifice
Eat of Life's Bread, and know its countless price,
With bitter herbs and sorrow. While our Head
Is thus bow'd low unto the very ground,
Oh, may we learn the lesson most profound
Contained in that His prayer ; and from the sight
Know that mysterious penalty aright—
The cost of that true bread His death shall give,
Whereof alone lost man can eat and live !

"Not as the world giveth, give I unto you."

Then take thou us beneath those shelt'ring wings,
Where God and man at every bleeding pore
Hath opened for our sins Thy pardon's door,
We touch, see, feel our God, while memory clings
To every part which meditation brings
Before us ; thus the cup that floweth o'er
With these thy sorrows is for evermore
The cup wherein our health and gladness springs,
The cup we give to thee is deadly wine,
Made of the pisonous grapes our sins have borne ;
Thou givest in return the cup Divine,
Full of Thy love ; and for the thorny crown
We give to Thee, Thou givest to Thine own
Wreaths bright with radiance of celestial morn.

Selected Matter.

From the London Guardian.

The Church's Claims for a Judicature of Her Own.

It is understood that the Committe of the London Church Union is now engaged in drawing up a petition to the Queen on the subject of the present power of the Court of Appeal, as brought before us in the pending Gorham case, and the right claimed and used by the State, as acting in that Court, of interfering in matters of doctrine.

We are, of course, not able to say what the purport of the petition may be ; but, in anticipation of its appearance, we have one or two remarks to make, which may as well be made at once. First, then, we say, that the forthcoming manifesto, or whatever we may be disposed to call it, will be the commencement of a great contest which has long been foreseen. Let not this be set down as rhodomontade. We know there are persons enough who will immediately say, who is this London Church Union, with its committee ? we never heard its name before, and it can matter but little what it thinks or does. But the question is, not what particular association or circle, or, if you choose, what knot or clique, of people starts a contest, but what *argument* they are possessed of. The strength, the substance, the soul of a cause is its argument. And whenever a contest is begun, whether in religion or politics, the question to ask is, have they a good argument ? one which will carry them naturally onward, one which will not give way on being probed, or totter amid the rude shocks of free discussion and general challenge ; but which, the more it is examined,and the more ordeal of public knocking about it goes through, will the more show its firmness and substance.

It has been long evident to observant persons that a contest, sooner or later, must come on between the Church in this country and the Royal Prerogative as at present constituted. It is plain, on the simplest reference to history and facts, that that Prerogative is a completely different thing now to what it was when the Church three centuries ago acquiesced in its establishment, and to what it continued to be up to comparatively recent times. A glance at the composition of the Court of Appeal now sitting is enough to show this. As originally constituted, it was supposed and taken for granted, according to admitted principles in those days, that such a court would be composed always of ecclesiastics, and, as a matter of fact, ecclesiastics did compose it for a century from the time of its institution. And up to comparatively recent times none, at any rate, but members of the Church sat upon it. But now we see a Court of Appeal not only composed exclusively of laymen, but of those very laymen even one a Presbyterian.

But the actual composition of the Court of Appeal is, after all, a minor consideration, compared with another and more fundamental one. Were the Crown necessarily by its position a power within the Church, some reliance might plausibly be claimed for the decisions of laymen, or even of Presbyterians, appointed by such a power. But the Crown in this country is a power external to the Church. True, the person of the King must belong to the Church. But what child does not see that the person of the King is separated altogether in this country from the power of the Crown. The person of the Queen now lives in Windsor Castle and Buckingham Palace, and presides at splendid ceremonials called courts. The power of the Crown is vested in Lord John Russell, Sir George Grey, and others, who administer the affairs of the country from their apartments in Whitehall and Downing Street; and are appointed to that office nominally, indeed, by the Queen, but really, as every child knows, by the House of Commons, which House of Commons is, as a body, wholly external to the Church. Here, then, is a most vital, most fundamental, difference between that Royal Prerogative in the establishment of which the Church acquiesced, and that Royal Prerogative which exists now. She acquiesced in it as a power within the Church ; and now that power is outside of the Church.

It is a universally admitted principle in compacts, that when one side departs from the conditions on which the compact was made, the latter ceases to be binding on the other side ; and that to force the fulfilment of the agreement upon that other party in such case is injustice. Such is the relation in which the Church in this country stands to the Crown. The Crown has left the Church, but expects the Church to pay it exactly the same deference, and assign it the same functions, as when it was in her ; and rigorously exacts the other's share of the agreement, having departed from its own.

Such is the argument—and it is one which, to our eyes, combines perfect justice with intelligibleness—on which the call for another Court of Appeal in matters of doctrine now rests. It is about to be launched into the world of public discussion, to experience all the knockings about which await an argument of which the conclusion is disliked—all the wilful and all the habitual thickness of mind which cannot see a case of justice where the Church is claimant—all the prejudices of politicians and men of the world. It goes forth to encounter sneers, indifference, and jealousy ; to be replied to, and to reply again ; and, finally, we hope, to be rewarded with that success which proved solidity deserves.

"Two questions," says a correspondent, whose letter we print elsewhere, "two questions will generally arise upon any dispute in a religious community ; one as to the truth of the opinions in question, the other concerning the rights of persons or property involved. For the Church of England a purely lay authority decides both these questions. Surely the just and proper course is that the State should leave each religious community to settle all its abstract questions within itself. The State cannot part with its right to deal with all questions of person or property, according to its own views of justice. But, if I may presume to give an opinion, I think its officers would do much better to take the opinion of the recognized authorities of each religious body on the abstract questions, and to decide the consequent questions of civil right accordingly. It is very satisfactory to us, as Englishmen, that the general impression is that our tribunals will give right decisions. This is the reason why their decisions have been so generally acquiesced in, both by the Church and others. But I hope your readers will see that the decision of doctrinal questions in the Church of England by a lay authority ought not to be permitted to continue, and that they will join together to obtain such a change of the law as shall give back her independence to the Church." This is a broad and general but very just view of the question at issue. What the Church claims, and has a right to claim, is liberty to frame for herself a special tribunal for the decision of questions of doctrine. It may be said, that in asking this she asks for more than she acquiesced in at the time of the Reformation. And, theoretically, it is so, though, practically, the tribunal established at the Reformation was an ecclesiastical one. But how can she possibly ask for less now ? Is there any middle course which the total alteration of her relations to the State, which a long series of political events has consummated, permits her to adopt ? What party is there within the Church, to whose decisions she can submit her doctrines, except an actual Church tribunal itself ? None. But she never acquiesced in any power outside of the Church exercising that power. Then the necessity and justice of the alternative is evident.

The Mount of Olives.

FROM REV. MR. SPENCER'S "THE EAST."

While here, let us, by all means, mount the ruined minaret, attached to the deserted Mosque close at hand ; for from its summit is one of the finest views, as well of the Holy City, as of the vicinity of Jerusalem, which can any where be obtained. Long may we gaze at the prospect at this genial hour, when the bright sun is declining in the West ; and as, filled with varied emotions, we look upon the Holy City, in all its beauty and sublimity, which caused the psalmist to style it "the perfection of beauty," we may catch something of the poetic enthusiasm of the host under the noble Godfrey, on first beholding Zion's consecrated heights :—

> "Lo ! tower'd Jerusalem salutes the eye !
> A thousand pointing fingers tell the tale ;
> 'Jerusalem !' a thousand voices cry,
> 'All hail, Jerusalem !' hill, down, and dale,
> Catch the glad sounds, and shout, 'Jerusalem, all hail !'"[*]

Behold, and see what a scene is this ! "Immediately below, even to the opposite brink of the Valley Kedron, Jerusalem lies spread out before us. The strong outlines of the Castle of David, are seen on the western horizon. The cupolas of the Convents of the Church of the Holy Sepulchre, the slender minarets on the northwest hill of the City, one after another stand out to view in the maze of the many roofs of houses, some with low vaults, some flat, and surrounded by distant perforated walls, which again we pursue, until we cast a calm look into the great Court of the Haram, inaccessible to us, and contemplate the beauty of the Mosques, of the octagonal Sakhrah, covered with the most beautiful cupola imaginable, and of the Aksa, reminding one of the Basilica form of the Christian Churches, surrounded in solemn silence, and almost melancholy, by the lively verdure and flourishing trees, such scarcities in these parts. If we turn our eyes towards the South, a lofty range of the mountains of Judah, limits the horizon in a wide sweep, commencing at the mountains of Tekoa, and running westward. The Frank Mountain (Jebel Furdeis) and the environs of Bethlehem, are also visible. Nearer to us, and in the same direction, lies a ridge, whereupon stands the Greek Monastery of Mar Elias : on this side lies the plain, supposed to be the plain of "Rephaim," contracting itself towards the southwest, into the Rose Valley, (Wady el-Ward,) which conveys to the environs of Jerusalem, from the sea, damp fogs, or cooling sea-breezes, according to the season. Towards the west lies the nearest parallel slope of the mountain ridge, which bears the Holy City itself, and over which lies the Jaffa road. If we turn further to the north, there the heights of Neby Samwil rises up steeply with its Mosque, whence one can see the Mediterranean : further in the back ground, the mountains of Samaria ; and lastly towards the east, we have the valley of the Jordan beneath us, where a green streak on a whitish ground, marks the course of the river towards the Dead Sea, into the mirror of which, we here and there look, between the undulating hills on this side, and see how it reflects the rocky shores beyond. And if we follow the eastern boundary of the plain of the Jordan from north to south, there is a continuous chain of mountains, as far as the steep cliffs of the Dead Sea, above which rises, deeper in the country, Jebel Shihan, with its compressed and gently rising summit, which is in the winter time, frequently covered with snow, while close to the sea, the valley-clefts of the Zerka river and the Arnon (Wady Mojeb) are plainly to be distinguished ; and during clear weather, the old fortress Kerek also appears like a reck-nest, where the sea has long since disappeared from our eyes, which, after a complete circle, again rest on the place whence we set out."

This graphic description of the view from the summit of the Mount of Olives, is from the pen of the amiable and excellent Dr. Schultz, formerly Prussian Consul at Jerusalem, and probably more intimately acquainted with the Holy City and its environs than any man living.[†] Having been privileged to gaze upon the magnificent panorama of which he speaks, we can testifiy to its accuracy and fidelity ; and we can well be content to adopt his words, instead of any feebler ones which I myself might write. We may not, however, leave this sacred mountain-top, without reflecting for a few moments upon the deeply instructive past, and calling to mind some of the scenes to which this Mount has been witness.

More than a thousand years before the advent of our Lord, the sacred historian tells us of the trials and sufferings of the royal psalmist on this very mountain-side. An ungrateful, unnatural son, with artful hypocrisy, had corrupted the hearts and minds of his father's subjects, and drawn them into actual rebellion. His own crimes that loving father had forgiven freely, and yet Absalom conspired against him, to deprive him of his kingdom and life. When David ascertained the strength and extent of the conspiracy, and found that "the hearts of the men of Israel were after Absalom," he said to the faithful few with him at Jerusalem, "Arise and let us flee ; for we shall not else escape from Absalom ; make speed to depart, lest he overtake us suddenly, and bring evil upon us, and smite the city with the edge of the sword." With eager haste they make their preparations ; they pass out of the gate ; they descend the steep and stony path into the valley of Jehosaphat ; all weep with a loud voice ; and the king and people pass over the Brook Kedron, towards the way of the wilderness. The afflicted king refuses to allow the Ark of God to be carried away from the city, and in his humiliation exclaims, if the Lord say, "I have no delight in thee ; behold, here am I, let Him do to me as seemeth good unto Him." "And David went up by the ascent of Mount Olivet, and wept as he went up, and had his head covered, and he went barefoot ; and all the people that was with him covered every man his head, and they went up, weeping as they went up." It was an hour of bitterness and wo ; it was followed by days of hardship and suffering ; and at the last the cup of his affliction ran over, when the vindictive Joab slew his son, and the king went up to his chamber and wept ; "and as he went, thus he said, O my son Absalom, my son, my son Absalom ! would God I had died for thee, O Absalom, my son, my son !"[‡]

As we think of these afflicting events, and call to mind the adultery and wickedness of the king, great and good as he was, how truly do we feel the prophet's words beginning to have their accomplishment in one who had given great occasion to the enemies of the Lord to blaspheme,—"now, therefore, the sword shall never depart from thine house." May God keep us from presumptuous sins, lest they get the dominion over us !

In the lapse of ages this same Mount was trodden by One who was David's Lord, as well as David's Son. In the days of His flesh, He ofttimes spent hours and hours in the shady groves of Olivet, and when His ministry was drawing to a close, He was wont to leave the city, at the approach of night, and to resort to the Mount of Olives to pray and meditate against the time of his agony and death. It was on His last visit to the Holy City, as He drew nigh, and had passed through Bethphage and Bethany, that He sent two of His Disciples for the ass and the colt, in order that he might make His entry into the city of His own, though His own received Him not. They spread their garments upon the animal ; they placed their Redeemer thereupon, and as they went by the same path, over which we, too, have passed in reaching the mountain-top, they acknowledged Him as their King ; "a very great multitude spread their garments in the way ; others cut down branches from the trees, and strewed them in the way ; and the multitudes that went before and that followed, cried, saying, Hosanna to the Son of David ; Blessed is He that cometh in the name of the Lord ; Blessed be the kingdom of our father David, that cometh in the name of the Lord : Hosanna in the highest : peace in Heaven, and glory in the highest." Pharisaic pride and ignorance asked for a reproof on these rejoicing thousands ; but "He answered and said unto them, I tell you that if these should hold their peace, the stones would immediately cry out." From this point, as He was now descending the hill-side on which we are standing, He beheld the city, the glorious city, as she lay spread out in her magnificence and strength before Him ; and from those sacred eyes flowed tears of infinite love and compassion. He who knew the end from the beginning, He who knew the emptiness and nothingness of all human power, might, and splendor, He wept over Jerusalem, and exclaimed from the depth of His mercy and goodness, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace !—but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children with thee ; and they shall not leave in thee one stone upon another ; because thou knewest not the time of thy visitation."'[*]

Yes, it was even so, and we who are privileged to be here, where our Lord was in the days of his suffering and humiliation, can now begin to comprehend better than we ever did, the touching pathos of those words of His. "O Jerusalem, Jerusalem, thou that killest the prophets, and stoneth them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not." Ah, thou ruined and degraded city, thy house is left unto thee desolate. Zion is ploughed as a field ; Jerusalem has become heaps, and the mountain of the house as the high places of the forest ;[†] and our eyes look upon the scene this day. Shall it be without effect ? Shall not our tears, too, be poured forth for our own sins ? Shall not our supplications go up for the suffering and desolate city of the great King ? Shall we not pray that God our Saviour, who ascended into Heaven from this Mount, will hasten on the day of His coming again to save His elect from every nation, that is under Heaven ?

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[*] Tasso's *"Jerusalem Delivered,"* Cant. iii, 3.
[‡] 2 Sam. xv. 30 ; xviii. 33.
[†] I quote from Mr. Williams' "Holy City." Vol. ii. p. 438.

[†] Micah, iii. 12.

[*] St. Luke xix. 29.35-44. St. Matt. xxi. 8.9. St. Mark xi. 9.10.

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Plan of the Church of the Holy Sepulchre,
The town and hills of Bethlehem,
The English church and tower of Hippicus, Jerusalem,
The town and lake of Tiberias,
The Port of Tyre and Mount Lebanon,
A Section of the Great Pyramid,
Sculpture on the walls of the temple of Karnak,
Figure of Cleopatra,
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The Children's Magazine, bound in 40 vols., of 144 pages each. Price for the set, 7 20, nett.

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Bear and Forbear	half morocco,	10	cents
Norah	"	10	"
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BEAUTIFUL BOOKS FOR GIFTS.

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The Children's Magazine, monthly publication, 24 pages, 18 mo. ; and three numbers in one quarterly, to save postage to distant subscribers ; single, 25 cents per annum, and 50 copies for $10 ; payable always in advance.

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DANIEL DANA, Jr., Agent.
March 3, 1849. Church Depository, 20 John St

THE EVERGREEN, A Monthly Church Offering. In entering upon the seventh year of this magazine, the proprietor would respectfully call to it the attention of members of the episcopal church. Its design is to furnish to the Christian family a source of instruction, amusement, and profit ; to adapt its pages to the wants and comprehension both of parents and children, so that it may be a welcome visiter to all. Such a magazine, conducted upon true Christian principles, and inculcating no lessons which are not in accordance with the teachings of the church, is a *desideratum* in the literature of the day. This, our periodical is intended to meet ; and we ask the aid and co-operation of those who have at heart the spread and maintenance of correct religious principles.

The Evergreen is published monthly, each number contains 32 pages of reading matter, and is illustrated by a splendid steel engraving. The terms are $2 a year, in advance, and as we put our magazine at so low a price to bring it within the reach of *all*, we must ask our subscribers to be punctual in their remittances. Money may be sent to us, by mail, at *our risk*, and a receipt will be returned in the following number of our journal.

Any clergyman, or other person, who will obtain *four* subscribers, and remit the amount of their subscriptions, will be entitled to a fifth copy *gratis*, or to one of the back volumes of the Evergreen handsomely bound—and which sells at $2 50.

We take the following notice from the Churchman of Dec. 22, 1849.

"We have been presented with the bound volume of the Evergreen for the present year, which makes a very handsome appearance. It contains a large amount of edifying reading matter, especially the historical articles ; the book notices are judicious and discriminating ; and it is embellished with views of churches and landscapes. Every effort will be used to keep up its character and maintain its influence as a sound and useful church journal, and we shall be happy to find that an increased list of subscribers will reward the enterprise of our esteemed friend."

N.B. Subscribers in New York, Brooklyn, Williamsburgh, Jersey City, and Newark, will have the magazine delivered at their residences.

Back volumes, containing portaits of most of our Bishops, and views of most of the churches in the city, may be had in sets, or single volumes.

W. H. ONDERDONK, Proprietor,
Jan 26—tf 161 Fulton street.

COLLEGE OF ST. JAMES, Washington Co., Md.—The 2d term of the eighth session will commence on Monday, March 4th, and extend to the annual "Commencement Day," the last Thursday in July. The College has for several years had the four regular classes pursuing a full course of collegiate studies under the proper Professors for each department. The Grammar School embraces the Preparatory classes in which a student may prepare for the Collegiate course.

The Mercantile classes provide for those who do not desire to graduate special studies preparatory to business ; French is a regular study for all the pupils without charge ; in addition to French, mercantile students may learn German or some other modern language.

The charge for the annual session of ten months (from Oct. 1 to Aug. 1,) $225, covering all academical and domestic expenses. All the departments are under the immediate supervision of the undersigned, to whom application may be made for information on the admission of students. The charge for new pupils commences from the date of their entrance. J. B. KERFOOT,
Feb 9—6t Rector, College of St. James, P. O.

CHURCH BELLS AND TOWN CLOCKS.—An experience of more than 25 years has given the subscriber an opportunity of obtaining the various combinations of metals, the heat requisite for securing the greatest solidity, strength, and most melodious tones.

Church, Factory, and Steamboat Bells, constantly on hand, *peals* of any number furnished. Those of Trinity Church, New York, were completed at this Foundry ; also the *Fire Bells,* which are the largest ever cast in this country.

For several years past, the highest premiums have been awarded by the New York State Fairs and American Institute.

925 Bells, averaging 537lbs. each, were cast during the past two years.

Improved Iron Yokes are attached, and Springs affixed to the Clappers, which prolongs the sound.

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ANDREW MENEELY.
West Troy, March, 1849.
George H. Swords, Agent, 116 Broadway, N. Y.
m26tf

DOMESTIC SERVANTS.—Protective Agency (conducted by a Churchman,) at 66 Walker Street. The Clergy and Church Families generally, are respectfully solicited to *patronize* the "Protective Agency," which has been established expressly to supply "Private Families" with "carefully selected" servants—and efficient servants, (especially church-members,) with respectable situations.
Feb. 23 tf$

STATEMENT OF THE
"Mutual Benefit Life Insurance Co."
Newark, N. J.—On the First Day of January, 1850
OFFICE IN NEW YORK, 11, WALL ST.

Policies issued prior to January 1st, 1849,	6262		
" " during the year 1849,	1509		7771
Deduct Policies expired and cancelled from May 1st, 1845, to date			2398
Policies in force January 1st, 1850,			5373
Balance January 1st, 1849,		$673,360 52	
Deduct for losses then unpaid,		29,500	$643,860 52
Nett premiums received during the year 1849,		$454,406 26	
Interest " " " "		43,611 95	
Total receipts in 1849,		$498,018 21	
Losses paid	$157,900 00		
Expenses, being charges on the business	16,573 63		
Paid for purchased policies and for commissions	27,570 89		
Physicians, fees	3,246 96		
Interest paid on Scrip	592 29		
		$205 883 77	$292,134 44
Nett Balance			$935,994 96

*Additional Losses amounting to $40,350 sustained during the year, awaiting proofs of death

ASSETS.

Cash on hand,	$7,120 78
Newark City 6 per cent Bonds,	1,900
Brooklyn,	50,000
Bonds and Mortgages on real estate worth twice the amount,	239,054 57
Real Estate,	16,968 11
Premium Notes drawing 6 per cent, secured by policies,	605,248 04
Loans on Scrip,	6,025 32
Premiums (Premium Notes and Cash) in the hands of Agents and in course of transmission,	9,678 14
	$935,994 96

† Upon 3909 Policies now in force issued prior to January 1st, 1849, (except term policies issued since May 1st, 1848) the Directors have declared a dividend of 30 per cent on the premiums paid at the table rates, being the profits of 1848.

The Directors having paid the Losses that have occurred, and reserved the sum of $376,320 14 and the additional sum of $200,000, of declared profits as required by the By-laws, have ordered the payment of the first and second dividends being those declared on the 1st January, 1847, and 1st January, 1848.

Those holding scrip to be paid on and after March 1st, 1850 ; at which time the Interest is to cease. Those whose dividends have been placed to their credit to receive the same with interest by a credit on their notes as they mature.

C. GILL, Actuary

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† In Scrip to those who have paid their Premium in Cash, and to the credit of those who are indebted to the Company by note for part of the Premiums.

February 4, 1850 tf.

NEW YORK LIFE INSURANCE COMPANY.—Office No. 68 Wall street.—This company was incorporated by an Act of the Legislature of the State, and has now been in successful operation upwards of Four Years, during which time it has issued more than Four Thousand Policies, and paid losses to the amount of $77,000. In many instances, the sums thus paid have been the sole dependance of the Widows and Orphans of the deceased, and the only means of their support and maintenance.

Thus, by the payment of a small annual amount, and which almost every person, by industry and frugality, can appropriate from his ordinary income, many families have been preserved from comparative poverty, and enabled to support themselves comfortably and reputably.

The subject of Life Insurance is earnestly recommended to the serious examination of persons in every situation of life, but more especially to those of limited means, or dependent upon salaries for support, believing that it is the best investment which can possibly be made.

The insuring of the lives of Clergymen by their congregations, is now attracting the attention of the religious community, both in this country and in Europe ; and many gratifying instances are recorded of the happy effects which have resulted therefrom.

During the existence of this company, four annual dividends have been made—three of fifty, and one of forty per cent.—upon which interest at the rate of six per cent. per annum is regularly paid ; the whole of its receipts, after deducting losses and expenses, being equally divided among the parties interested in its policies.

The assets of the Company, liable for the payment of losses, are now upwards of $225,000, which are safely invested, and rapidly increasing.

The premiums upon policies may be paid annually, semi-annually, or quarterly, at the option of the assured ; and when they exceed fifty dollars, and the policy is issued for life, sixty per cent. thereof may be paid in cash, and a note, with interest at six per cent. given for the balance.

The terms of this Company are believed to be as favorable as those of any well-conducted similar institution in this country. All losses have been, and will continue to be, promptly adjusted and paid ; avoiding all unnecessary technicalities, and nice legal distinctions.

Information and pamphlets, explaining the principles of Life Insurance, will at all times be furnished, upon application at the office of the Company, or at any of its agencies.

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Policy holders, whether for Life or shorter terms, participate in the whole of the profits, in accordance with the terms of the Charter.

The premiums are payable in cash, annually, semi-annually, or quarterly, interest being added on the deferred payments.

The cash principle adopted by this Company secures to the parties for whose benefit the insurances are effected the whole of the advantages, without subjecting them to the heavy drawbacks of accumulated premium notes.

Persons may effect insurance on their own lives, and on the lives of others. A married woman can insure the life of her husband, which will inure to the exclusive use of herself, or of her children.

Pamphlets explanatory of the principles of Mutual Life Insurance, and illustrating its advantages, with forms of application, may be obtained at the office of the Company, 35 Wall Street, or of any of its agents.

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August 18—tf

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Terms—$150 per annum, payable in advance : one-half upon admission, and the other half at the end of five months. For particulars inquire of the Rector or his Associate.

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References.

Rt. Rev. W. H. De Lancey, D.D., L.L.D., Geneva ; Rt. Rev. T. C. Brownell, D.D., L.L.D., Hartford, Ct. ; Rev. S. F. Jarvis, D.D., L.L., Middletown, Ct. ; Rev. B. Hale, D.D., President Geneva College ; Rev. J. Williams, D.D., President Trinity College ; Rev. P. A. Proal, D.D., Utica ; Rev. S. R. Johnson, D.D., Brooklyn, New York.
March 1—tf

CHURCH ORGAN Manufactory, 548 Pearl St., near the City Hospital, Broadway, New York.

Mr. Jardine respectfully solicits orders, which will be most faithfully executed, and upon reasonable terms.

Church, Parlor, and Church Barrel, and Finger Organs, on hand, and made to order, by
Dec. 8, 1849. GEORGE JARDINE.

PEW FOR SALE.—The pew No. 50 in St. John's Chapel belonging to the estate of Elizabeth Skinner, deceased, being one of the best and most eligibly situated pews in the church will be sold to close the estate. Possession on the 1st May next. Apply between the hours of 4 and 5 P. M. to
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20 Beekman street.

THE CHURCHMAN Is published every Saturday, at No. 12 John St. Terms, $3 per annum, payable in advance. Sept. 8.—tf

CHURCH REVIEW, and Ecclesiastical Register.—The first Number of the *third* volume of this Quarterly will be published on the first of April next. The Review has received the warmest approbation of a large number of the Bishops, Presbyters, and leading Laity of the Church ; and its subscription list has, from the beginning, constantly been increasing. Each Number will hereafter contain at least 160 neatly printed pages ; comprising a variety of Original Articles, from the ablest writers in the Church ; also Critical Notices of the most important Books issued from the press ; and carefully prepared Tables of Ecclesiastical and Literary Intelligence, Domestic and Foreign.

Arrangements are already made to extend the plan of the Review, so as to include hereafter a new Department of American Ecclesiastical History ; to be sustained by the Rev. Francis L. Hawks, D.D., L.L.D, Historiographer of the Protestant Episcopal Church in the United States. The opening paper (in the next number) will probably be a History of the Organization of the Church in Pennsylvania, originally drawn up by the late Right Rev. Bishop White, D.D., and never yet published. These Contributions will form a necessary part of the permanent History of our Church ; and be secured by copyright for the benefit of the author.

Although the size of the Review will be increased, it will be furnished upon the same terms as heretofore. Persons who wish to secure the series of Historical contributions from the commencement, should subscribe immediately. May we not rely upon your assistance, in sending us, at once, the names of one or more subscribers ?

The following gentlemen are among the contributors to the Review :—

Rt. Rev. J. K. P. Henshaw, D.D., Rt. Rev. Alonzo Potter, D.D., L.L.D., Rt. Rev. George Burgess, D.D., Rt. Rev. B. B. Smith, D.D., Rev. Samuel Farmar Jarvis, D.D., L.L.D., Rev. Francis Hawks, D.D., L.L.D., Rev. Prof. Mc Vickar, D.D., Rev. Pres. Hale, D.D., Rev. Prof. Turner, D.D., Rev. C. F. Cruse, D.D., Rev. Thomas Atkinson, D.D., Rev. Silas Totton, D.D., Rev. Samuel Fuller, D.D., Rev. Alexander H. Vinton, D.D., Rev. William Ingraham Kip, D.D., Rev. President Williams, D.D., Rev. A. B. Chapin, Rev. R. A. Hallam, Rev. E. E. Beardsley, Rev. Arthur Cleveland Coxe, Rev. Rev. Thomas M. Clarke, Rev. Prof. A. Jackson, Rev. J. S. Davenport, Rev. Joseph H. Nichols, Rev. E. T. Buchanan, Rev. George Leeds, Rev. J. H. Hanson, Rev. Calvin Colton, Rev. W. J. Clark, Prof. C. C. Moore, LL.D., Rev. Prof. J. D. Ogilby, D.D., Rev. T. S. Savage, M.D., Rev. N. E. Cornwall, Rev. T. C. Pitkin, Rev. William Johnson, Hon. I. F. Redfield, LL.D., Hon. Wilkins Updike, Rev. W. D. Wilson, D.D., Rev. J. A. Hicks, D.D., Rev. Francis Vinton, D.D., Rev. Samuel Buel, Rev. W. H. Hill, P. Oliver, Esq., William Beet, Esq., Rev. Josiah Swett.

TERMS.—This work will be issued, regularly, on the first of April, July, October, and January. It is furnished upon the following terms :

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Any person becoming responsible for four copies will continue to receive a fifth copy gratis.

All communications must be addressed (post paid) to the "Editor of the Church Review," New Haven, Conn.

New Haven, January 1, 1850.
ANER BRADLEY, Agent, *at Stanford and Swords',*
6m $ 137 Broadway, New York.

BLACKWOOD'S MAGAZINE AND THE QUARTERLY REVIEWS.

Owing to the late revolutions and counter-revolutions among the nations of Europe, which have followed each other in such quick succession, and of which *"the end is not yet,"* the leading periodicals of Great Britain have become invested with a degree of interest hitherto unknown. They occupy a middle ground betweeen the hasty, disjointed, and necessarily imperfect records of the newspapers, and the elaborate and ponderous treatises to be furnished by the historian at a future day. Whoever reads these periodicals, obtains a correct and connected account of all the important political events of the old world, as they occur, and learns the various conclusions drawn from them by the leading spirits of the age. The American Publishers therefore deem it proper to call renewed attention to the works they republish, and the very low prices at which they are offered to subscribers. The following is their list, viz. :

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BLACKWOOD'S EDINBURGH MAGAZINE.

In these periodicals are contained the views, moderately, though clearly and firmly expressed, of the three great parties in England—Tory, Whig, and Radical—"Blackwood" and the "London Quarterly" are Tory ; the "Edinburgh Review" Whig ; and the "Westminster Review" Liberal. The "North British Review" owes its establishment to the last great ecclesiastical movement in Scotland, and is not ultra in its views on any one of the grand departments of human knowledge ; it was originally edited by Dr. Chalmers, and now, since his death, is conducted by his son-in-law, Dr. Hanna, associated with Sir David Brewster. Its literary character is of the very highest order. The "Westminster," though *reprinted* under that title only, is published in England under the title of the "Foreign Quarterly and Westminster," it being in fact a union of the two Reviews formerly published and reprinted under separate titles. It has, therefore, the advantage by this combination, of uniting in one work the best features of both as heretofore issued.

The above Periodicals are reprinted in New York, immediately on their arrival by the British steamers, on a beautiful clear type, on fine white paper, and are faithful copies of the originals, Blackwood's Magazine being an exact *fac-simile* of the Edinburgh edition.

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Parents or Guardians, who wish to place their children in a family where a religious influence will be constantly exerted over them, a good education imparted, a home influence, under parental discipline, maintained, and their health and physical development properly attended to, have now an opportunity of doing so, and upon favorable terms.

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And Rev. Kingston Goddard, Philadelphia.
Feb 23—6t

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A large Grecian Mahogany-cased Organ, with 22 stops, two setts of keys and two octaves of Pedals, 21 feet 4 inches high, 14 feet 3 inches wide, 8 feet deep.

A large Grecian Organ in a black walnut case, with 18 stops, two setts of keys, and two octaves of Pedals 18 feet 1 inch high, 12 feet 2 inches wide, 7 feet 6 inches deep.

Parlor Organs, with 3 stops, 6 feet 6 inches high, 3 feet 10 inches wide, 2 feet 3 inches deep.

For further particulars, enquire at the Manufactory.
New York, August 4, 1849. tf

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CHURCH SCHOOL FOR YOUNG LADIES, under the supervision of the Pastor of the Church of the Holy Communion, Miss Ayres, Principal, No. 54 West Twenty-first Street, New York.

The Fall Term of this Institution will commence on the 18th of September. A Prospectus of the School may be obtained of the Rev. W. A. Muhlenberg, D.D., No. 110 Twentieth Street ; of Messrs. Stanford and Swords, No. 139 Broadway ; and at the Depository of the Sunday School Union, No. 20 John Street.

REFERENCES.

L. M. Hoffman, Esq., J. H. Swift, Esq., W. F. Cary, Esq., Govr. M. Wilkins, Esq., W. H. Aspinwall, Esq., R. B. Minturn, Esq., Murray Hoffman, Esq., Hamilton Wilkes, Esq.
Sept. 2—tf

ST. LUKE'S CHURCH.—A Vault unoccupied at St. Luke's belonging to an Estate will be sold at a very low price to any person wishing one there. Apply at 181 Canal street.
Jan. 26, 1850—$6t

ORGAN BUILDING.—The undersigned respectfully informs his numerous friends and the public, that in consequence of the increased business facilities afforded him, he has removed his Organ and Piano Forte Manufactory to Newark, N. J., where he is prepared to build Church and Parlor Organs of every description with all modern improvements, at low prices.

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